Record of Christian Work

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ONCE more we would kindly urge friends, especially evangelists and missionaries, to be more prompt in sending us news items for our magazine. We go to press early in each month and all material must be in our hands by the first day of the month to insure its publication in the ensuing issue.

FRIENDS continue to send us their names for the Prayer Union, and hereafter a paragraph will be devoted to this subject in each issue under *Work at Home and Abroad.* For this month the prayers of the members of the union are asked for the general religious life in schools and colleges throughout the world. The coming conference of the Student Volunteer Movement in Toronto, February 26 to March 2, naturally directs the attention of the Christian world to this theme.

WE are glad to state that a recent letter from Rev. F. B. Meyer announces his acceptance of the invitation given to him to spend the whole month of August and part of September at Northfield. Mr. Meyer will therefore be one of the speakers at the General Conference for Christian Workers. He will also conduct the Post-Conference lectures and be present at the opening of the fall terms of the Northfield Schools. We hope also to be able to announce definitely at an early date Mr. Meyer's successor in the pulpit, which under his ministry has become one of international fame.

ATTENTION is called to the English Free Church Manifesto in behalf of the cause of peace in South Africa. (See *Religious Thought and Activity.*) We are not in favor of ministers giving undue attention to politics, but in matters of national importance where great moral principles are at stake, it is a most encouraging sign of the times to see this united front in opposing the evils of a protracted war. It is also most commendable in a great secular paper like the *London Daily News* to give so much space to the memorial and printing in full the entire list of signatures.

SEVERAL inquiries have been received from readers regarding the publication of requests for prayer each month in connection with the Prayer Union. The matter has received very careful consideration and, were it practical, we should be glad to make public such requests. There is a serious difficulty in the way, however, in our being unable to determine the character of such requests. It would be necessary to make them impersonal, and stating them thus briefly readers would fail to give them the sympathy they should deserve. For the present, therefore, it seems wise to limit the sphere of the union to the plan adopted.

WE trust that the Christian public may be treated with due consideration by the management of the St. Louis Exposition with reference to the subject of Sunday observance. Both at the World's Fair at Chicago and the Pan-American Fair at Buffalo, the management sought to evade the question at first, and thus hold the element who were for Sunday closing. Only when it was too late did they declare themselves in

favor of keeping the Exposition open Sundays as well as during the week. We hope that the Christian community in St. Louis will demand the settlement of this question at once, and that the religious press will thoroughly agitate the subject before it is too late to accomplish anything.

BUTCHERS and silversmiths do not reckon by the same arithmetical tables. In a prosperous condition of society, a single diamond may be worth more money than all the beasts in a cattle market; but in times of famine one lamb will be more precious than all the diamonds in kings' houses. Value varies according to circumstances. He is the wise man who knows the one thing whose value never changes, which overbalances and reduces to insignificance the pomp of unintelligent creatures. If we lay hold of these things and estimate values correctly, it will help in the adjustment of social relations and in the appreciation of those virtues which ought ever to be uppermost in a true condition of society.—*Dr. Joseph Parker.*

THE reason which has led to the suspension, this year, of the Northfield Young Women's Conference will be found on page 89. Announcement was made last month of the date of the Northfield Young Women's Conference and speakers that were expected, but the danger of a possible misunderstanding on the part of the Christian public, and a consequent spirit of dissension arising, has led to the present action. The common cause for which both the Young Women's Christian Association and Northfield stands is paramount to all else, and to permit an unchristian spirit of emulation to arise among those to whom these enterprises seek to minister, would be to thwart the very object of their being.

THE new conference will be especially designed for young ladies in association work. We understand that there will be but one general meeting a day, presided over by leaders of the association. Ladies of many years' experience in Y. W. C. A. work will, it is understood, conduct classes in training for secretaries and other office bearers of this organization. The Northfield Conference has always sought to give preëminence to the General Meetings, seeking inspiration by the messages of the strongest available speakers. This, it has been felt, has afforded the best preparation for the study of God's Word, or for the consideration of methods in doing His work. This principle has been the vital one at Northfield conferences, and in starting the Young Women's Christian Association Conference upon new lines it was necessary to select a place which, by its seclusion and quiet, would afford the needed conditions for a school of methods.

THE news of the sale of the Broadway Tabernacle property, in New York City, has been received by us with a deep sense of grief. Of course we are not acquainted with the conditions that have led the church to dispose of the property, but looking at the subject entirely from the standpoint of a Christian observer the action appears inexplicable. The Broadway Tabernacle occupies the most strategic point for aggressive Christian work upon the American continent. It is at the heart of the residential district of New York, at the juncture of three great arteries of the city's thoroughfares. The possibilities of a large evangelistic church in this place are inestimable, for it could have the floating population, numbering tens of thousands in the hotels in the vicinity, and its influence would have been felt throughout the world. That it is to be sold for the purpose of moving up town, its present site being used for the erection of still another hotel, is to lessen by so much the Christian influences in that center. That the present edifice was no longer suitable

does not seem to us to warrant the sale of the property. With a new building, erected, as the Tremont Temple in Boston, to minister to the peculiar needs of a down town church it would have held a position that would have been unique. It could have been a center for every effort in the extension of God's kingdom and have proved an all-powerful force in counteracting the civic evils of the metropolis. Protestantism in America has yet much to learn from the Church of Rome and, not least of all, that, when once occupying a position for God, it should never yield it to the world's spirit of commercialism.

D. L. MOODY: AN APPRECIATION.

Henry Varley.

The snow had fallen thickly, carpeting with its fleecy whiteness the whole of the surrounding scene. The house roofs and gables were laden with their frosted coverings, and the trees glistened with ice gems that sparkled in the brilliant sunshine so welcome and pleasant to winter in New England. A whole week of frost had produced hard surfaces that mingled field, road and river into one common blend, whose voice was rest and whose language uttered purity and peace.

The Christmas season was at hand. Numbers of the students from Northfield Seminary were leaving the goodly buildings by sleigh and railway car for "home, sweet home." It was a busy day, alike bright and suggestive, yielding in its annual revolve material for rare thought and reflection. The sun was westering rapidly, its radiant beams making cloudland to tell in eloquent silence of colors and beauties varied and effective, so as no artist on earth could mingle them. All too brief these cloudy visitants, suggesting, like courtiers in radiant vestments, that they had come to bid God-speed to the departing "king of day." Behind yonder eminence his brilliant face is now hidden, the snow scene has lost its inimitable shining, whilst the silvern edging of the clouds, merging into sunset redness, give pledge of his return in the morning for another glorious winter's day.

It was on "Round Top," whither sacred memories had drawn the writer, that thought and feeling were busy. Two brief years to this very day had intervened since yonder home of simplicity and welcome had known the latest breathings of a life endeared to millions by reason of the exceeding riches of God's grace seen in it. Slightly raised, and just a wee bit aside from the actual summit, stands the simple but substantial headstone. There it is, enclosed with chains, telling that beneath lies buried all that could die of the honored Dwight Lyman Moody. His entrance into this mortal life is dated on one side; on the other is engraved "December 22, 1899," the day of his departure to be with Christ. A fresh wreath of green had just been placed beside the stone by loving hands. Residents, students, and friends had come to look upon a spot sacred to choice and varied memories.

The shades of night were gathering rapidly, and there passed in review times of the years gone by—early days when the Spirit of the Lord wrought effectually in the energetic, vigorous young life. The promise of great fruitfulness was there. Look around and note the tree of that life to-day. How broad-spreading its branches, how abundant the goodly fruit! At least thirty substantial buildings devoted to education, training and Bible study are seen, wherein young lives have been and are being instructed

and characters fashioned. Here thousands of the sons and daughters of the great republic have found home and friendship and blessing. Chicago also, with its vigorous and effective Bible Institute and People's Church, has been and continues to be a great center of Christian training.

There is a remarkable echo at Northfield. When any sound, such as the whistle of the distant engine, is made, it passes into wide repetitions that track the encircling hills, clear, distinct, and oft-repeated. Yet for all this the strains gradually become faint and are eventually lost. But a far more remarkable illustration and result are here. The sweet echoes of the voice of the Lord, telling of His love and grace, have, through His beloved servant, gone out to the ends of the earth; they have not been lost, but have gathered volume in their spread. Spoken through the seraphic prophet in his glowing words, "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace," surely the Lord of the harvest used His honored servant to tell in ever enlarging circles the story of His great love to the sons of men.

Where others in such service might have reaped a fortune for themselves, is it not true that Dwight L. Moody used "royalties" and "gifts" as accumulating seed corn, constantly expending them in view of increasing and reproducing harvests for God? There the proofs stand! Hermon and Northfield—the fruit of his life whose well-known form takes living shape at memory's bidding.

As a fellow-laborer in the great harvest field, methinks I hear him still speak of Northfield's natural beauty and loveliness, nor can I affect surprise that his latest years revealed increasing hold upon his native town—a hold so strong that nothing less powerful than the winning of souls for God in distant fields could take him from the home he loved so well. As of Bethany it is written, "The town of Mary and her sister Martha," so may it be said of Northfield, "The town of D. L. Moody." Here in his life's intent and work he still lives, though to the dim outlook of the sense of sight he has ceased to be.

Remembering this, may we not suggest our brother's thought of Northfield and his care of this work of faith? Perchance his freed spirit would remind us of his well-known address on "Sowing and Reaping." We heard it in the rustle of the pines near by—"the memory of the just is blessed"—as well as in the restful peace of this new memoriam day.

But the shadows are gone save as the rising moon projects her lesser light. Nightfall bids us return. Yet ere we leave the reigning quiet of this hallowed spot desire indites petition: "Great Lord of the harvest, grant us here and now a double portion of the Spirit with which Thou didst inspire Thy servant whose name speaks loudly to us as it fades before the waning light. We ask Thee, Father in heaven, to supply the needs of this great work. Let Hermon and Northfield live before Thee. Move the hearts of the stewards of substance to aid by sympathy, prayer, and purse in the furtherance of this remarkable service. Grant to all the workers, upon whom responsibility rests, 'wisdom, love, and a sound mind!' May spiritual life and power ever maintain chief place amongst the hundreds who are here!"

And through the cadences of the night wind we heard it: "And now, brethren, we commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

And as we descended from Round Top we heard a voice saying: "Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

THE NEW YEAR AT MOUNT HERMON.

It is New Year's eve. The train from the south draws into Greenfield station. The car, already well filled with Hermon students, is soon crowded by those who have come from east and west. Teachers and students are returning from their two weeks' vacation, ready to begin the work of the new term with the dawn of the New Year's day. In the half-hour that remains before Mount Hermon station is called hearty greetings are exchanged and experiences are compared. With change of scene and social visit many have combined hard work to earn money for the next term. One experience was overheard, typical of many, but probably more successful than most.

"Well S———, what did you do in vacation?"

"I canvassed six days before Christmas and that paid the expenses of my trip and cleared $25 toward my expenses for next term."

"How did you do so well?"

"I sent postal cards before I left school to a hundred and fifty of the customers to whom I sold last summer, telling them I would be on hand during the week before Christmas with some new goods suitable for Christmas presents. I worked steadily up to Christmas eve and made $45."

"What have you done since?"

"Rested and visited and helped my pastor in the meetings at our church."

At Mount Hermon station the car empties, and soon a happy crowd with grip-sacks in hand, tramp away over the snow through the pines to the school that all old students love so well.

New Year's day is spent in getting settled and in arranging work and studies for the new term. New Year's evening comes and Memorial Chapel is filled with students and teachers for the first prayer meeting of the new term. The walls echo to the hearty singing of gospel hymns—and what music is more inspiring than a chorus of nearly five hundred male voices? The meeting is opened for prayer, and one student after another rises and in simple, earnest words pleads for a blessing on the term's work. The leader at Mount Hermon prayer meetings does not need to appeal to the audience to occupy the time. The spirit of earnestness in prayer is as characteristic there

A Class in Botany.

as the spirit of heartiness in songs of praise.

Run your eye over the crowded pews and observe the faces of those listening to the speaker. Some are men as old as thirty or more. Experience of life is written on their faces. There sits an Englishman who worked in Australia and Canada before he became a loom-fixer in Fall River. He has shown such gifts in his church life that his pastor has urged him to study for the ministry. Out of school since he was eleven, he must begin with arithmetic and grammar. There sits an Adirondack guide who has already spent several profitable terms in the school, and has been back in the woods guiding and lumbering for the last eight months to earn money toward further study. There is a sailor who was with Dewey on the

THE LIBRARY.

"Olympia." Converted in a foreign port through the efforts of missionaries, he began at once to save his money, and pay and bounty are now being invested in an education that will make him a useful Christian worker. Most of the faces before you are those of younger men from eighteen to twenty, who have come from homes where hard work is the rule, and who know what it is to push their own way, either in part or in whole. Others are still younger, but none are under sixteen.

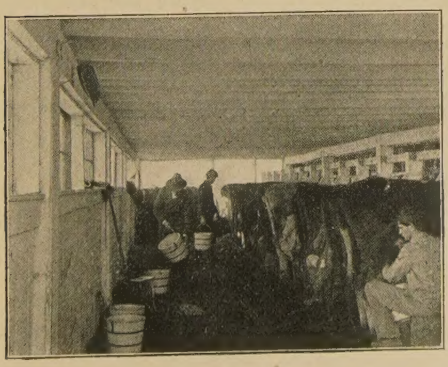
New Year's day is a time for retrospect and prospect. A word then about the closing year at Mount Hermon. Those who were sure that the work which Mr. D. L. Moody planned would live and grow after he was gone have much to encourage them in the past year's record. In all seven hundred and twenty-five different students were enrolled during 1901. Twenty-five were graduated. Probably no other school of Mount Hermon's grade has a more self-reliant set of students. Many of them are now out at work earning money with which they expect to return. Others, unable to complete their course to graduation, are already at the work of life, confidently counting the time they spent in Mount Hermon as the most profitable feature in their preparation.

The loyalty of old students to the school was evident in many ways during 1901. Never in its history have so many come back to the hill at one

A BIBLE CLASS IN THE CHAPEL VESTRY.

time as were gathered last April to its twentieth anniversary. Three hundred and twenty-nine have already subscribed $9,129 to the Old Students' Endowment Fund. As the great majority have been away from the school but a few years, and very few are in money-making occupations, this record is a noble one and represents much sacrifice and devotion.

Letters received from old students in the last week of the year show what some of them are doing to make the world better. A pastor in Pennsylvania says: "We enter the New Year with eighty new members added to our church roll since July, 1901, when I began my labors here, and still others are confessing Christ at almost every service." A Connecticut pastor says: "I passed through two schools after leaving Mount Hermon, but neither of them can ever hold so large a place in my love and esteem. I settled in this, my first pastorate, a year ago last June, and since then I have had the privilege of baptizing thirty, and it has rejoiced my heart to see most of them steadily growing in the divine life." A third, who could not stay at Hermon to graduate, has since been ordained by the St. Louis Presbytery and has a field in Missouri thickly settled with miners, lumbermen and farmers. He serves two churches, preaching three times each Sabbath and teaching a Bible class in each church. Many have been saved, and one church has grown from twenty-five to seventy-two members. Another, who has engaged in evangelistic work, writes from Pennsylvania requesting special prayer and giving God praise for from eighty to one hundred conversions in each field already visited this winter. A pastor in Iowa writes: "When I was at Hermon I heard a teacher, whom I loved and revered, say 'When you go out into the world, do not join a church which is strong and does not need you, but join a weaker one where your work will tell.' I acted on this advice and took a small church when I left the Seminary, although others were open. I have had the joy of building two churches, and there are now two men in the field where before they could not support one. I then, unsolicited, received a call here, and in this field I have been abundantly blessed of God."



Milking Time.

Lest these letters should seem self-commendatory it should be said that they came in reply to a Christmas letter from the church, sent to some of the former students now in the ministry, asking them to let us know about their work.

Sixteen Hermonites are in the foreign field and their work is kept before the church by a prayer cycle, which the missionary committee has prepared, and which is used by many at the school.

The Mount Hermon church, which was organized just before Mr. Moody left us, has become the real center of the spiritual life of the school. At the November communion eighteen students were admitted to its membership on confession of their faith, making a total of thirty-seven for the year. The missionary committee has kept before the students the work of home and foreign missions in such a way that their weekly gifts for the year, after meeting all the expenses of the church, have reached $1000 for missionary objects. When we consider how little money the students have, such a result as this is surprising. It has only been achieved by

THE DINING ROOM: THANKSGIVING DAY.

communicating information, by system in giving, and by prayer.

The plans are already well under way for the next spring and summer term, which opens April 30 and lasts sixteen weeks. In addition to the regular classes in all departments, special opportunity will be offered during the summer term in the line of Bible study and preparation for Christian work. Eight of the best Bible teachers who can be secured will follow one another in daily courses of two weeks each. For this work the following have already been secured: Rev. G. Campbell Morgan, Rev. Arthur T. Pierson, D. D., President Elmore Harris, D. D., of the Toronto Bible Training School, Professor E. I. Bosworth of Oberlin, Mr. Paul D. Moody and Rev. F. B. Meyer of London.

A daily training class is also proposed in which instruction and drill will be given in the preparation of Bible class lessons and gospel addresses, the leading of meetings, and the conducting of Sunday school, Young Men's Christian Association and city mission work. This class is intended to meet the great need of more effective volunteer Christian workers.

IN THE CARPENTER'S SHOP.

The experience of the two summer terms already held proves that summer is a good time for study. Living much in the open air promotes general good health. The earlier hours of the day are given to study and recitation, the afternoon to outdoor work and recreation, and part of the evening to the daily chapel service at which the visiting teachers and the best of Northfield speakers are heard by the students. Many students who have attended all three of the school terms consider the summer the best of all because of the special privileges offered in Bible study.

Last summer two hundred students were enrolled. A hundred more could be given all the advantages of the summer term without increasing the teaching force and therefore without greater expense to the school. It is believed that if the advantages of the summer term were more widely known the accommodations of the school would be even more fully taxed then than they are now for the fall and winter terms. Mr. James McConaughy, who has been at the head of the Bible department of the school for the past ten years, will make a tour throughout the Young Men's Christian Associations of the East during February with a view of bringing the advantages of the school, and especially of the summer term, before young men. Readers of the RECORD OF CHRISTIAN WORK might do a great service to young men of their acquaintance by calling their attention to this opportunity. Circulars giving full information can be had by addressing Principal Henry F. Cutler at Mount Hermon, Mass.

You may carry an evil suggestion to one man, and quite unembarrassed you may lay it across the threshold of his mind. You may take the suggestion to another man, and before you have got out the preface, you are scorched and consumed. There are lives so sanctified by the indwelling Christ that they blight all evil approaches, and cause them to wither away. Their fire is their defence. That is a wonderful figure employed by the prophet —"clad with zeal as a cloak." The man wears a protective garment of fire! He is secured in his own enthusiasms! He is preserved in the spirit of burning. Now that burning passion for "that which is good" is one of the strengths of the sanctified life. Why, our very word "enthusiasm," which is now suggestive of ardor, passion, fire, had no such significance in its earliest day. It literally signifies "in God," and it is because men have found that souls which are united with God are characterized by zeal and fire, that the word has lost its casual content, and is now limited to the description of the effect. The enthusiastic is the fiery, but fiery because in fellowship with God. "He shall baptize . . . . with fire." One of the resultant virtues of sanctification is spiritual enthusiasm, a zeal for "that which is good."

"Suffering for righteousness' sake." That sounds like a masculine virtue! It is a phrase which unveils a little more of the firm strength of this spiritual ambition! The zealot goes right on, with "the good" as his goal, suffering loss, if need be, of ease and comfort and wealth and fame, and counting the loss as *"blessed"* if only it help him in the way of spiritual attainment. My brethren, this is the character of spiritual enthusiasts! We may reserve for such character whatever criticism we please, we cannot deny it the eulogium of "strength." At any rate it is not weak and effeminate. There is something about it granitic and majestic! Christ Jesus makes men and women who despise ease, who are "ready to be offered," who will plod through toils and pains and martyrdom if these lie in the way of duty and truth. It is only a few months ago that our little chapels outside Pekin were destroyed by the Boxers, and the majority of the native Christians foully murdered. The chapels are being erected again. I have this week read the account of the opening of one of these restored sanctuaries. And who took part in the reopening. The remnant of the decimated church! Men stood there whose wives and children had been butchered in the awful carnival; there they stood, their love undimmed, their faith unshaken, themselves "ready to be offered" in their devotion to the Lord! I say, give to it any criticism you please, you cannot deprive it of the glory of superlative strength! "They rejoiced that they were counted worthy to suffer shame for his name." That is the product of the sanctified life. The Lord lifts us above the common fear. See how the passage proceeds. *"And fear not their fear, neither be troubled."* That is the characteristic which is even now shining resplendently in the lives of the native Christians in China. They have been gloriously delivered from common fear and distraction. They are fearless and collected, quietly prepared to "suffer for righteousness' sake," and strongly holding on the way of life, "zealous of that which is good." "Unto them it is given on the behalf of Christ, not only to believe in his name, but also to suffer for his sake."

Now let me sum up my exposition. The fruits of the sanctified life are to be found in the tender graces and in commanding virtues, in compassion, sensitive and humble-minded, and in moral and spiritual enthusiasm which is perfectly devoid of fear. Now, my brethren, do you not think that where these soft compassions flow and these sterner virtues dwell—river and rock—a man will be able to *"give answer to every man that asketh a reason concerning the hope that is in him?"* The

finest reason a man can give for a spiritual hope is a spiritual experience. What have I seen, and heard, and felt, and known? In these experiences I shall find invincible reasons in days of enquiry and controversy. If a man has sanctified in his heart Christ as Lord, and discovers that his hardness has been softened into gracious sympathies, that his coldness towards the right has been changed into passionate enthusiasm, and that his trembling timidities have given place to firm and fruitful fearlessness, has he not a splendid answer to give to every man who asketh him a reason concerning the hope that is in him? The answer does not peep out in an apologetic "perhaps" or a trembling "if"; it is a masculine "verily," a confident "I know." As to the issues of such an answer the apostle is clear. A vital testimony is invincible. Fine living is not only a fine argument, it is the only effective silencer of bad men. "They will be put to shame who revile your good manner of life in Christ." Men may more than match you in subtlety of argument. In intellectual controversy you may suffer an easy defeat. But the argument of a redeemed life is unassailable. "Seeing the man that was healed standing with them, they could say nothing against it."

DOMESTIC SCIENCE AT NORTHFIELD SEMINARY.

Mary E. Gere.

It is not many years since the first cooking school was opened, and anything like the science of housewifery and the right keeping of a house introduced into any scheme for the education of young women outside of that they might get at home. It was a novel idea, this of teaching cooking and housekeeping in public places, and as such had to meet objections and prejudices. But, notwithstanding it all, the innovation made headway, and at the present day it is a more or less common thing to hear of public cooking classes. Household arts and sciences are taught, too, in a growing number of private and public schools, and several of our colleges even have courses along these lines.

Northfield Seminary for girls was not backward in receiving the new idea. Mr. Moody was always ready to adopt what was good for his girls in the education Northfield was giving them, and eleven years ago household science was put into the curriculum.

Of course plans had to be worked out slowly. A scheme that could be used was not perfected in a year. The course began with one lesson a week running throughout the entire school year. A room was fitted up in the fourth floor of Marquand Hall as a kitchen and classroom, all the equipment being in this one room, and one or two stoves serving for the whole class.

In two years it was found necessary to give more time to the subject, and three hours a week for half the year were alloted.

In 1895 the new gymnasium was opened. This made the old room at Marquand Hall, which had hitherto been used for gymnastic purposes, available for the household science department. That year two rooms, a bedroom and a large sewing or class room, were added. At the same time the kitchen was fitted with individual places for cooking with gas, and many other things necessary for good work were supplied.

To this original equipment is now added every year such things as will make the work more convenient and comprehensive. At the present time the department has a fine set of charts showing the different cuts of meat in different animals, a set of bottles representing the composition of our common foods, blocks representing the composition of the body, the beginnings of a valuable collection of food materials, in many instances showing the steps in their manufacture, a large and convenient equipment of utensils which compares favorably with the best schools, a large modern kitchen table,

Domestic Science Room.

many pretty dishes, and all things necessary for the dining table, a fine sewing machine, a new sewing frame, all things needful for laundry work, and many other conveniences, all of which tend to make the work more scientific and intelligent.

As the course now stands, instruction in household science is given three times a week for half the year, the subjects of cooking, housekeeping and sewing being taken up. Each lesson is an hour and a half long, and all the girls who graduate take this course. Besides this an elective course of advanced work in cooking and sewing is given four times a week for half the year. We hope soon, however, to be able to give the entire year to the beginners' work, thus giving the students a far more adequate idea of the subject.

No text book is used, but a short talk on each day's work and the food to be cooked is given at the beginning of the lesson, of which the pupils take notes. The bread lessons meet with more interest than any of the others.

In sewing, the stitches that will be of most use to the pupils are taken up, and they are taught to baste, hem, overhand, darn, mend clothes and make button holes. In the housekeeping lessons, laundry work is discussed, bed-making, care of the home, sweeping, cleaning, and many other essentials.

The time given to the work is too short to more than touch on the fundamental principles of the subject, but the aim is to arouse an interest and enthusiasm which will cause the students to continue the work in their homes. The training is along the lines of accuracy, neatness, self-reliance and good judgment. But that something is accomplished is seen in the number of students who take up the training after leaving the school and become teachers, as well as of those who fill positions as housekeepers, or teach sewing and cooking classes, and the many who acknowledge again and again that the household science lessons have helped them to take hold of housework with understanding and pleasure.

It was always Mr. Moody's idea to make the household science work practical, to make it tell in the kitchen as well as in the class room. Many of the housekeepers in the various buildings at Northfield have had special training for their work, and they frequently meet together to discuss the affairs of their households. Great attention is given to the cooking, the instruction demonstrating practical and econom-

A Class in Domestic Science.

cal dishes which the housekeepers find useful. They are in sympathy with the work of the department and coöperate heartily with the instructor.

An experiment which we hope to make soon is that of offering a course to those young women who wish to fit themselves for positions of working housekeepers, superintendents of kitchens, and cooks in large institutions. There is a constantly growing demand for well-trained capable women in positions of responsibility in working with food in large quantities, and what better place than Northfield Seminary to train such workers.

This is one of our immediate schemes for making the work better and of more practical benefit. But we have another which stands out in the future, a practical ideal which we like to plan for too —a model house. Every household science teacher realizes that the classroom instruction alone is, by the very nature of the case, more or less superficial, inadequate to meet the needs of the subject. It must be put into practice, must be lived out in a house day by day, and not performed spasmodically a few hours at a time. The science and art of keeping a home properly and all the immense field that that includes can only be fully taught by living out the instruction in the home as it is received. In some places the experiment has been tried of erecting model houses in which students taking household science live and keep house, receiving instruction day by day in their duties, and we believe it has proved a success in every case. This is our ideal for the household science work at Northfield, a model house built expressly for the purpose of teaching our girls what it means to be true, womanly housekeepers.

CHRIST OUR LIFE.

William L. Pettingill.

Four great truths are set forth in Col. iii. 4. *"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."*

I. Christ Shall Appear.

From Hebrews ix. 24-28 we learn that just as surely as our blessed Lord has in the past appeared to put away sin by

the sacrifice of Himself and as He is at present in heaven, to appear in the Father's presence for us, so shall He in the future appear again, apart from sin and unto salvation. We have exactly the same Scripture testimony for the future appearing as for the past and present appearings. He did appear, He does appear and He shall appear.

II. His Saints Shall Appear With Him.

Because He lives, we shall live also. Our hope depends upon His appearing. What else could give such assurance?

III. We Shall Be Glorified With Him.

The promise is that when we are manifested with Christ, it will be not in "this body of our humiliation," but "in glory." "We know that when he shall appear we shall be like him" (1 John iii. 2). "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43).

IV. He Is Our Life.

Here is one of the most stupendous statements in all Scripture. Christ is our life. It is not only true that Christ shall one day be manifested in glory, and we with Him, but we are assured that here and now, while we wait for that blessed hope, Christ is our life.

Observe, it is not merely that Christ is the source of life. Of course it is true, as we sing it,

"Thou of life the fountain art,"

but that is not the thought here; Christ is not only the source of life—He is the life itself.

Again, it is not that Christ is the means of life. It is not that He has given us life, or that He has brought us life and then left us to "do the best we can." He has not detached from Himself a certain measure of life and conveyed it to us, and then gone away, leaving us "to do His work" as is so often said. No; He is here to do His own work and though His servants be instrumental in the doing, it is He Himself Who is the all-powerful Doer. It is not that He has taken us up out of the horrible pit and set our feet upon a rock, and then left us to retain our footing. He has never left us. He remains here to establish our goings and put a new song in our mouths (Psalms xl.).

This is God's remedy for every difficulty, His answer to every doubting fear—"Christ is your life." He sets for us the highest standards, but if we falter, fearing our inability to attain to such heights, His answer is, "Fear not My child; the task is great, but Christ is your life." That changes everything and causes the timid child to shout victoriously, "I can do all things through Christ which strengtheneth me."

Much is said in these days concerning the building up of Christian character. There can be no true Christian character, except by the outworking of the indwelling Christ Himself in and through the Christian. "It is God which worketh in you, both to will and to do of his good pleasure" (Phil. ii. 13). God the Father dwells in the believer by His imparted nature through the new birth (1 John iv. 15; 2 Peter i. 4), God the Son dwells in us as our life (Gal. ii. 20, 21; Col. iii. 4), and God the Holy Spirit dwells in us in His own personal presence as Comforter and Guide (1 Cor. vi. 19; xii. 13; Romans viii. 9). Thus the blessed Trinity is at work in the believer, conforming him to the image of Christ. This work brings about the manifestations of the Christ life through the agency and energizing power of the Holy Ghost, and these manifestations are called in Scripture, "the fruit of the Spirit" (Gal. v. 22, 23), "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." This is Christian character because it is the character of Christ Himself revealed in the believer.

1. *Christ is our life for love.* 1 Cor. xiii. is a picture of perfect love, because it is a picture of Christ. Many things pass for love that are not worthy of the name. Love is utterly foreign to the natural heart. It is only by "walking in the Spirit" that we may love, for love is the fruit of the Spirit. He it is Who must work to reproduce the love of Christ in the yielded life. It is when He is thus working and we are yielding that "the love of Christ constraineth us" (2 Cor. v. 14).

2. *Christ is our life for joy.* True joy cannot be successfully counterfeited. The world has many imitations of it, but real joy is alone the fruit of the Spirit. How often we are exhorted in the Word of God to "rejoice in the Lord!" Even Nehemiah, away back in his day, learned to say, "The joy of the LORD is your strength" (Neh. viii. 10), and it was the Lord Himself Who said, in John xv. 11, "These things have I spoken unto you that my joy might remain in you and that your joy might be full." It requires His joy in us to fill our joy to overflowing.

3. *Christ is our life for peace.* "He is our peace" (Eph. ii. 14). It is "through our Lord Jesus Christ" that "we have peace with God" in our justification (Romans v. 1, 2), and again, the peace of God can only keep our hearts and minds "in Christ Jesus" (Phil. iv. 6, 7).

4. *Christ is our life for longsuffering.* It would be difficult to find a better illustration of this point than Saul of Tarsus. It is impossible to think of this man in connection with longsuffering, as we read of him "breathing out threatenings and slaughter against the disciples of the Lord." What a transformation we find in him when, after his conversion and during his great work as the apostle to the Gentiles, he suffered such great things for the name of Christ. His own explanation is in 1 Tim. i. 15, 16, R. V.: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life."

5. *Christ is our life for gentleness.* "Thy gentleness," wrote the psalmist, "hath made me great" (Psalms xviii. 23). It is the "wisdom from above" that is pure, peaceable, gentle and easy to be intreated (James iii. 17).

6. *Christ is our life for goodness.* Goodness is not a comparative term in the Bible. "Only God is good." And yet the work of God in the believer is sure to bring forth goodness at the last. "For the fruit of the Spirit is in all goodness and righteousness and truth" (Eph. v. 9).

7. *Christ is our life for faith.* It was owing to His priestly intercession that Peter's faith failed not. We become discouraged when we see the littleness of our faith. Very often it is extremely hard to have faith in our faith. Thanks be to God, we have Christ and by His faith we live. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. ii. 20, 21).

8. *Christ is our life for meekness.* No man is naturally meek. We can never be meek by trying to be. The truly "meek and quiet spirit, which is in the sight of God of great price," is only brought about through "the hidden man of the heart" (1 Peter iii. 3, 4).

9. Finally, *Christ is our life for temperance.* Self-control is the literal meaning of this word, and it does not take the Christian long to find that if self is to be controlled in his case it must be by a power above his own. Blessed be His holy Name, He is all-sufficient. Our God is working and it is through Him that our weapons are mighty. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 3-5).

This, then, is Christian character, the outworking of the indwelling Christ. And what is there left for the believer to do? It is summed up in one word—"Yield." "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans vi. 12, 13).

Coatesville, Pennsylvania.

CHRISTIAN ENDEAVOR TOPICS.

Ida Q. Moulton.

CHRISTIAN ENDEAVOR DAY. (TWENTY-FIRST BIRTHDAY.)

(February 2, Matthew xxv. 31-46.)

Christian Endeavor day is our spiritual holiday. It should be to our souls what Thanksgiving and Christmas are to our minds and bodies. With grateful hearts let us thank God for man, and praise Him for the pledge which has made the religion of Jesus Christ a plain, simple, practical every-day matter, changing the law of duty into that of love. Let us write under our loved motto "For Christ and the Church" this one word, "Excelsior!" Higher yet! For there are heights not yet attained. Perfection is our goal illuminated by the Sun of righteousness.

"Higher yet and higher, out of clouds and night,
Nearer yet and nearer, rising to the light."

* * * * *

It is fitting that once a year the soldiers of the Christian Endeavor army should retire to the privacy of their own camp, and there mentally review the battles of the past year, with their instructive lessons. It is also fitting that on this day we plan out a campaign for the coming year. As we do this let us upon bended knees read and re-read our pledge, the Endeavorers' X ray, until its sweet and blessed words reveal to us our broken promises and strained attempts to appear what we are not. Let us ask God to plant its promises so firmly within our hearts that no discouragement can bend them, no disappointment lay them low, and no circumstance uproot them.

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It is said that Dr. Bonar once dreamed that the angels took his zeal and weighed it, and told him it was excellent, all they could ask for, it weighed a full one hundred. He was greatly pleased at the result. "But," said the angels, "now we will analyze it." They put it in a crucible and tested it in various ways and found fourteen parts of selfishness, fifteen parts of sectarianism, twenty-two parts ambition, twenty-three parts love to men, and twenty-six parts love to God. He was greatly humbled and renewed his consecration. It is possible that the zeal of some Endeavorers would show no better figures than these. This is the day for a renewed consecration that will stamp out our selfishness, destroy our sectarianism and transform our worldly ambitions into an earnest desire to win men to Christ.

* * * * *

Some one has aptly compared Christian Endeavorers to the massive rocks along the shores of the ocean and the tiny pebbles that lie at the bottom of our great rivers. Upon the former men build light-houses from which gleam the rays that warn the mariner of danger. The latter lie deep beneath the waters, unseen by human eye, drifted hither and thither by the current, but sweeping along the impurities which fall to the river's bed, making the water cleaner, sweeter and purer. Thank God for the pebbles as well as for the massive rocks. The world is better for both of them. It is our part, either as a light-house rock or a tiny river pebble to make men better. Are we doing it?

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"The kingdom prepared for you." What an unspeakable and blessed comfort to us, to know that God prepared a place for us, for you and me, "from the foundations of the world." And if our place is prepared, is not our work also, and both by the same loving hand? Then let us not fume and fret because we can do so little. We are but to wait upon God for His directions, and He never yet has issued an order wrongly. Let us upon this day resolve to wait upon Him with the spirit which will say, "Give me anything to do, only help me to do it; lay any burden upon me, only sustain me; send me anywhere, only go with me; sever any tie, but that one which binds me to Thy service and Thy heart."

THE PATHWAY TO PEACE.

(February 9, John xiv. 25-31; Isaiah xxvi. 3.)

There is said to be a religious paper published in Atlanta, Ga., which is printed from type made out of bullets and shot which were used during the war. The gospel of Jesus Christ can transform a messenger of Satan, carrying destruction wherever he goes, into a messenger of the King of peace, carrying light, life, and salvation to the remotest parts of the earth.

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"My peace." Christ's peace is not a superficial peace to be put on as an outside garment, nor is it a result obtained through the gratification of worldly desires and ambitions. Nor yet is it obtained by giving a loose rein to the cravings of the flesh. But it is the result of the soul's conscious victory over the world and the flesh. We can neither argue, will nor dream ourselves into this peace. Step by step we must be led up to it in Christ's own way and time. It is an attainment vouchsafed only to those who through tribulation have become overcomers by doing His will.

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Some one tells the story of a Christian woman who was noted for the calm and peaceful attitude which she maintained under the most trying circumstances. Another woman hearing of her said, "I must go and see that woman and learn the secret of her strong and useful life. She went to her and said, "Are you a woman of great faith?" "No," was the reply, "I am a woman of little faith in a great God. I try to see the hand of God in the present, and trust Him for the future." This was the secret of her peace. Her confidence in her heavenly Father gave to her an easement, which no trial could disturb.

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The author of that well-known hymn, "Come, Thou Fount of every Blessing" afterwards became very irreligious, rebelling against God and man. While traveling one day a lady next to him, not knowing him, called his attention to the hymn. He tried to change the subject, but finally burst into tears, and said, "Madam, I am the unhappy man who wrote that hymn. I would give a thousand worlds to enjoy the peace I then had." He who would walk in the pathway of peace must come into sympathy and harmony with God and man, and the laws of the natural and spiritual world. For rebellion is the bane of peace.

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There is a story told of a king's friend and favorite who committed a capital crime. At the trial evidence accumulated, the case went against him. He was convicted and sentenced. Through it all he was perfectly calm and seemed to be in perfect peace. When all was over, he drew from his pocket a paper and handed it to the judge. It was the king's pardon. This was the secret of his peace. We hold in our possession the Word of God, Himself the "King of peace." This Word not only contains our pardon, but the blessed assurance that we shall be kept in perfect peace if our minds are stayed on Him. "Great peace have they that love thy law."

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It is related that a Christian woman was once brought before "Bloody Bonner," the bishop of London, to be tried for her religious belief. The bishop said, "I will take away your husband." "Christ is my husband," was her reply. "I will take away thy child." "Christ is better to me than ten thousand sons," said she. "I will strip thee of all outward comforts." "Yea, but Christ is mine, and you cannot strip me of Him," she replied. The thought that Christ was hers kept her calm, quiet and peaceful in the midst of the bishop's threats and the persecution which followed. He was her peace.

"Christ is my peace; He died for me,
For me He gave His blood!
And as my wondrous Sacrifice
Offered Himself to God."

TEMPTED AND TRIED.

(February 16, 1 Corinthians x. 13; Hebrew ii. 17, 18; iv. 15.)

During a naval engagement in Copenhagen, Admiral Parker signaled the ships to cease firing. Nelson, who did not wish to retire his ship, put his telescope up to his blind eye and said, "I see no such signal." Many a Christian deliberately

walks into temptation with eyes blinded by wordliness, saying, "I see no harm." "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

* * * * *

One who has traveled far by rail has noticed that at certain intervals a workman goes from car to car testing the car wheels with a hammer to see if they are sound and strong. So all along the Christian's way, God tests us by the trials of joy and sorrow, of prosperity and adversity, of success and failure, to ascertain if we are able to bear life's future disciplines. He lovingly leads us out of one trial into another, until we come to leave them all with Him.

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Prof. Huxley makes this distinction between temptations and tests. "Temptations are trials, with the purpose and desire to make the tempted yield and fall, while tests are trials to prove whether a person is worthy, with the hope and desire that they stand the test." Satan tempts, God tests. Satan desires we should fall, God desires we should rise. Satan tempted Christ in the wilderness, God tested Him in Gethsemane. One says, "Cast thyself down," the other, "Come up higher." God sends angels to comfort us, Satan sends demons to torment us.

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"He is able." Ah! here is our refuge in the hour of temptation, here is our strength when sin begins to weaken us, here is our encouragement when our faith wavers. *Our* high priest. Not *an* high priest, but yours and mine. In Him is the power which enables us to resist the demands of the flesh. He is the way out when we fall into the tempter's subtle snare. And most blessed incomprehensible fact, "he was made like unto his brethren" that He might become a refuge, strength, encouragement, power and way, and "able to succor them that are tempted." What more could He do than He has done? For what more can man ask than has been given?

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The Emperor Arcadius and his wife had bitter feelings towards Chrysostom, bishop of Constantinople. One day the emperor said to his courtiers, "I would I were avenged of this bishop." "Exile him to the desert," said one. "Put him in prison," said another. "Confiscate his property," said a third. "Let him die," said a fourth. "You all make a mistake," said one who had not spoken. "If you banish him he will have God in the desert; if you put him in prison he will praise God there. If you take away his property you only take it away from the poor. If you put him to death you open heaven for him. Force him to commit sin. I know the man. There is nothing in the world this man fears but sin." O, that it might be said of us, "They fear nothing in this world but sin."

OBEDIENCE.

(February 23, Revelation xxii. 14; 1 Samuel xv. 22, 23; 1 Kings iii. 14.)

It is related that a minister saw a spray of ivy upon a piece of wood which he had just put into the open fire. He took it from the fire and planted it in front of his house. It took root and grew so rapidly that before long it covered the entire front of his dwelling, with a most luxuriant growth, forming a beautiful ornament to the house. It also became the admiration of all who saw it. Like unto this ivy is the life of that Christian who through love of God obeys His commands.

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Mr. Moody once told the story of a colored man who rose in meeting and said he had seen a sign which read "G. P. C." and he knew it meant that he should "go preach Christ." Another man rose and said, "No, that ain't it, it means 'go pick cotton.'" Mr. Moody, commenting upon it in his own quaint way, said, "Whatever God tells you to do, do it. If it is to pick cotton go and pick it. If it is to preach Christ, then go and preach, but first be sure that *He* says it. Don't take your own ideas." Surely here is a lesson for us all.

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God's will may not always consist in *going* and *doing* though we are apt to think it does. It sometimes means that we must stand and wait. Someone tells the story of General Havelock and his son who one morning were crossing London bridge to-

gether. Suddenly the father stopped and said, "I've forgotten something. Wait here till I come back. After getting what he wanted the father, not remembering that his son was waiting for him, took another way to reach his destination. Arriving home late in the evening, his wife inquired for Harry. "Why, Harry is on London bridge," said the father, and hastened away to find the lad waiting patiently just where he left him. God commands us to stand still and wait as well as to go and do. It is our blessed privilege to obey.

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"Go tell your master that though there should be as many devils in Worms as there are tiles on its roofs, I would enter it," said Luther, when entreated to stay away from the Diet in that city. "Athenians, I will obey God, rather than you; and if you would let me go and give me my life on condition that I should no more teach my fellow citizens, sooner than agree to your proposals, I would prefer to die a thousand times," said Socrates after he was condemned to death. Obedience requires courage. The marvelous spread of Christianity is due to the courageous obedience of men of like spirit. The counsel of many martyred ones would be to you and me, "Obey God rather than men." Are we doing it?

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Another story of Mr. D. L. Moody's is how he taught his little two-year-old boy faith by obedience. He put the child upon the table, stood three feet from him and told him to jump, "I'se 'fraid," said the little one. "But I will catch you," said the father. "Look right at me and jump." Three times he called to the child to jump, and each time the little one said, "I'se 'fraid." At last Mr. Moody said, "Don't look at the floor, keep your eyes on me, and now jump," and the little one sprang into his father's arms. Obedience requires faith. It is only as we look into the loving face of our Father, keeping our eyes fixed upon Him, not thinking of results, that we can gain the faith to obey His commands.

Thoughts for the Quiet Hour.

FEBRUARY, 1902.

Saturday, 1st. *A great woman . . . . said unto her husband, ... I perceive that this is an holy man of God which passeth by us continually. Let us make a little chamber . . . . on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. 2 Kings iv. 8, 9, 10.*

"A little chamber" built "upon the wall,"
With "stool" and "table," "candlestick" and "bed,"
Where he might sit, or kneel, or lay his head,
At night or sultry noontide; this was all
A prophet's need: but in that chamber small
What mighty prayers arose, what grace was shed;
What gifts were given, potent to wake the dead.
And from its viewless flight a soul recall!
And still what miracles of grace are wrought
In many a lonely chamber with shut door,
Where God our Father is in secret sought,
And shows Himself in mercy more and more!
Dim upper-rooms with God's own glory shine,
And souls are lifted to the life Divine.

—*Selected.*

Sunday, 2nd. *Take my yoke upon you . . . . for my yoke is easy, and my burden is light. Matt. xi. 29, 30.*

Somewhere in Schiller's poems a beautiful story is told. . . . . The story says that

when God made the birds He made them with gorgeous plumage and sweet voices, but without wings. They knew not how to soar but how to sing, and the story runs that God laid wings on the ground and said, "Take these burdens, and bear them." They took them up on their backs, and struggled along with them, folding them over their hearts. Presently the wings grew fast to their breasts, and spread themselves out, and then they found that what they had thought were burdens were changed to pinions. So there are many things which God imposes upon us which seem too heavy for us to bear, but if in the name of Jesus, we take them up, we shall find they grow fast to us and become pinions.—*A. T. Pierson.*

Monday, 3rd. *So teach us to number our days, that we may apply our hearts unto wisdom. Psalms xc. 12.*

Life is a pledge, a promise of immortality —a Timegate, but it swings back upon Eternity; and he who loses time loses eternity.—*Joseph Parker.*

Tuesday, 4th. *Let us go on unto perfection. Hebrews vi. 1.*

The only perfection of which I can think is spelled with five letters—J e s u s. This, and this only, is holiness—Jesus received, Jesus communed with, Jesus welcomed, Jesus served, Jesus pleased in all the temper and spirit of life. It is not in my understanding of theories or theologies, not in my perception of methods, not in my experience of raptures or agonies, but in Jesus Christ received into my heart that He may do His own work in His own way. Look up to Him now. Claim Him and welcome Him as your own, able and eager to do as much for you as He ever did for any. Constrain Him to abide within the heart in which He seeks to make His home.—*Mark Guy Pearse.*

Wednesday, 5th.* *He, being dead, yet speaketh. Hebrews xi. 4.*

As a raindrop falling into the ocean leaves no noticeable change in the atmosphere from which it fell, so a man dropping out of life into the mysterious depths of death leaves no very perceptible and durable vacuum in the social sphere wherein he wrought out his destiny. But, looking again at the lost raindrop, we see it raised in the arms of the sun to its former place in the heavens, while it swells the cloud which gives moisture, verdure and beauty to the productive earth. In this, too, it is emblematic of the good man, whose influence is not buried in his grave, but lives on in the souls he helped while living, and will, through them, be distilled on still other human hearts. How grand a creature, therefore, is man, who can transmit an endless benediction to the world!—*Selected.*

Thursday, 6th. *Teach me to do thy will. Psalms cxliii. 10.*

Obedience is the crowning grace of a follower of Jesus Christ. It is the essence, the very core, of personal holiness. To learn the will of our divine Master is the chief purpose of Bible study and of true prayer. To do the will of that Master is the loftiest attainment to which any child of redeeming grace can aspire this side of heaven.—*Theodore L. Cuyler.*

Friday, 7th. *In the morning sow thy seed, and in the evening withhold not thine hand. Eccl. xi. 6.*

It is a law of the harvest that we reap more than we sow. Then how careful ought we to be of the seed we are sowing day by day, if we would reap a rich harvest of golden grain for the Master. Very much depends upon the manner in which the seed is sown, and the fertility of the soil to receive the seed, that it may take deep root and spring up and remain productive. In nature, like produces like, often in tenfold ratio. In grace, the seed sown sprang up and brought forth some thirty, some sixty, and some a hundred-fold. Are we sowing constantly what it will be our joy and pleasure to reap in the vast eternity that lies before us all?—*Selected.*

Saturday, 8th. *In quietness and in confidence shall be your strength. Isaiah xxx. 15.*

The secret of a quiet heart is to keep ever near God. Stayed on Him, we shall not be shaken and our "hearts shall be fixed, trusting in the Lord." We get above the fogs when we soar to God, and circumstances in

* Mr. D. L. Moody's birthday.

their wildest whirl will not suck us into the vortex if we are holding by Him and know that He is at our right hand.—*Alexander Maclaren.*

Sunday, 9th. *Called to be saints. Romans i. 7.*

We are very apt to regard the apostolic saints as if they were "saints" in a more special manner than the other children of God. *All* are "saints" whom God hath called by His grace, and sanctified by His Spirit. Do not, then, look upon the ancient saints as being exempt either from infirmities or sins; and do not regard them with that mystic reverence which will almost make us idolaters. Their holiness is attainable even by us. We are "called to be saints" by that same voice which constrained them to their high vocation. It is a Christian's duty to force his way into the inner circle of saintship; and if these saints were superior to us in their attainments, as they certainly were, let us follow them; let us emulate their ardor and holiness. We have the same light that they had, the same grace is accessible to us, and why should we rest satisfied until we have equalled them in heavenly character? They lived *with* Jesus, they lived *for* Jesus, therefore they grew *like* Jesus. Let us live in the same spirit as they did, "looking unto Jesus," and our saintship will soon be apparent.—*C. H. Spurgeon.*

Monday, 10th. *Without me ye can do nothing. John xv. 5.*

No energy of the flesh, no activity of church life, can excuse us from the first and constant duty of seeking unto God by prayer and supplication for that divine anointing of the Holy Spirit which alone can qualify us for service and make our work effective. Every promise and providence of God is calling to us to-day to take time to pray.—*Selected.*

Tuesday, 11th. *The word of my lord the king shall now be for rest. 2 Samuel xiv. 17. (Margin.)*

Here is the whole secret of rest from the very beginning to the very end. The word of our King is all that we have and all we need for deep, utter heart rest, which no surface waves of this troublesome world can disturb. What gave rest from our sorrow and from our fear at the very first, when we wanted salvation and peace? It was not some vague, pleasing impression, some undefinable hush that came to us, but some word of our King which we saw to be worthy of all acceptation; we believed it, and by it Jesus gave us rest. We lean upon the word of our King for everlasting life, why not for daily life also? Let us try simply to rest upon the words of our King Jesus!—*Frances Ridley Havergal.*

Wednesday, 12th. *I am the* LORD *thy God which . . . . leadeth thee by the way that thou shouldest go. Isaiah xlviii. 17.*

God's leading is not intended to exempt us from the duty of initiation. Paul did not wait to be shown, in some miraculous way, what his duty was. He went straight forward in the line of the great purpose of his life, trusting God to arrest him or to divert him. Such indications of duty as the vision of the man of Macedonia were exceptional. The normal course of his life shows us a man moving forward steadily along the line which his judgment and conscience approved, believing, with all his soul, that he was going in God's way for him, and confident that God would check him or make his way plain if in aught he erred.

God's leading is none the less real because it comes to us in quiet ways, and seems just the natural activity of our minds. His work in nature is through its operations, not over them, and in our lives He works within our spirits. We are constantly erring in our search for some external leading of God.—*Robert E. Speer.*

Thursday, 13th. *Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10.*

Life will always have some cross in it. New heights of worthier living keep appearing, new works of service beckon us to take hold. The upward way cannot be easy; it must be climbing to the end: but, as we climb, there comes more love of man, more love of God; a blessing of stronger, abler, kinder, happier life. And ever growing over all, a quiet, restful sense of something brighter, happier still, beyond—some crown

of better life than aught we know of here, which the Lord hath, in the unfolding of the eternal years, for them that love Him. —*Brooke Herford.*

Friday, 14th. *Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Eph. v. 20.*

Thanksgiving is one of the most beneficent forces in forming character. It begets cheerfulness, content, radiance of face, and heartiness of human intercourse. The man who is bent on discharging his debt in the way of the recognition of the kindly services of which every day he is the beneficiary, is sure to get a keener eye for the good about him, in others, and in the world. The more sunshine he gives away, the sunnier will his own life become. Thanksgiving is one of these things of which it is true that, the more you give away, the more you have remaining, and for two reasons,—the giving is a self-replenishing, and the giver is more and more filled with the thanksgiving of others.—*Selected.*

Saturday, 15th. *When [Jesus] had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. Matt. xiv. 23.*

Jesus Himself could not keep the divine life in Him up to its healthy tone, save by getting out of the whirl in which daily life held Him, and getting by Himself, finding, making quiet—quiet that had not merely rest in it, but God. And, if such as He needed such seasons, how much more we! —*J. F. W. Ware.*

Sunday, 16th. *Bear ye one another's burdens, and so fulfill the law of Christ. Gal. vi. 2.*

Is thy cruse of comfort wasting? Rise and
share it with another;
And through all the years of famine it
shall serve thee and thy brother.
Love divine will fill thy storehouse, or thy
handful still renew;
Scanty fare for one will often make a
royal feast for two.
For the heart grows rich in giving; all its
wealth is living grain;
Seeds which mildew in the garner, scattered, fill with gold the plain.
Is thy burden hard and heavy? Do thy
steps drag wearily?
Help to bear thy brother's burden; God
will bear both it and thee.
Numb and weary on the mountains, wouldst
thou sleep amidst the snow?
Chafe that frozen form beside thee, and
together both shall glow.
Art thou stricken in life's battle? Many
wounded round thee moan;
Lavish on their wounds thy balsam, and
that balm shall heal thine own.
Is thy heart a well left empty? None but
God its void can fill;
Nothing but a ceaseless fountain can its
ceaseless longings still.
Is the heart a living power? Self-entwined
its strength sinks low;
It can only live in loving, and, by serving,
love will grow.

—*Mrs. Charles.*

Monday, 17th. *A woman . . . . cried unto him, ... Have mercy on me, O Lord. . . . . But he answered her not a word. Matt. xv. 22, 23.*

We may always trust God with our prayers. He is wiser than we, and His love for us is infallible. He will do for us whatever is best, at the best time and in the best way. Unanswered prayers are not unheard prayers. Every whisper of a child, every sigh of a sufferer in this world, goes up to God. And His heart is tender and loving, and what is best for us He will do.—*J. R. Miller.*

Tuesday, 18th. *Moses kept the flock of Jethro, ... and the angel of the* LORD *appeared unto him in a flame of fire. Exodus iii. 1, 2.*

This vision in the mount of God which called Moses to his preëminent task of leadership came to him when engaged in the prosy cares of his every-day life. There is no duty so insignificant, no task so small, that does not link itself with the supremest trials and emergencies of our lives. Moses, feeding the flocks of Jethro, little knew he was learning this very desert that through it he might conduct a host of freedmen safely into the promised land. But so it was. How many of us neglect the little tasks of the present, or slight our prosy duties as though they were trifles, when we

should understand that every one of these is closely connected with the greatest achievements of our later lives. We are at school, and every lesson is a part of the one that went before and of that which is to follow.—*Selected.*

Wednesday, 19th. *As for God, his way is perfect. 2 Samuel xxii. 31.*

God's best gifts often come to us under such disguises that we fail to recognize them as gifts, but only look upon them as misfortunes. A disappointment, a sorrow, a trial, a cross, a temptation, a withholding some much desired object, are often the best gifts that God can possibly give us. His will is to perfect us in Him, to impart to us His nature, and He will accomplish His purposes in the best way for us. If when the disappointment or trial or temptation comes we realize that in this God is answering our prayer to give us His best gifts, what peace, what fullness of joy, what delight we shall find in following the paths that cross our wills. May we covet earnestly the best gifts from God, but desire just as earnestly to receive them in His way.—*Selected.*

Thursday, 20th. *Overcome evil with good. Romans xii. 21.*

Leisure misused, an idle hour waiting to be employed, idle hands with no occupation, idle and empty minds with nothing to think of—these are the main temptations to evil. Fill up that empty void, employ those vacant hours, occupy those listless hands; the evil will depart, because it has no place to enter in, because it is conquered by good. The best antidote against evil of all kinds, against the evil thoughts that haunt the soul, against the needless perplexities which distract the conscience, is to keep hold of the good we have. Impure thoughts will not stand against pure words and prayers and deeds. Little doubts will not avail against great certainties. Fix your attention on things above, and then you will be less and less troubled by the cares, the temptations, the troubles of things on earth. —*Dean Stanley.*

Friday, 21st. *The love of Christ constraineth us. 2 Cor. v. 14.*

Love to Christ is the best incentive to action, the best antidote to idolatry. It adorns the labors which it animates, and hallows the friendships which it overshadows. It is the smell of the ivory wardrobe, the precious perfume of the believer's character, the fragrant mystery which only lingers round those souls which have been to a better clime. Its operation is most marvelous; for when there is enough of it, it makes the timid bold and the slothful diligent. It puts eloquence into the stammering tongue, and energy into the withered arm, and ingenuity into the dull, lethargic brain. It takes possession of the soul, and a joyous luster beams in languid eyes, and wings of new obedience sprout from lazy, leaden feet. Love to Christ is the soul's true heroism, which courts gigantic feats, which selects the heaviest loads and the hardest toils, which glories in tribulations, and hugs reproaches, and smiles at death till the king of terrors smiles again. —*James Hamilton.*

Saturday, 22nd. *Our Lord Jesus Christ himself . . . . stablish you in every good word and work. 2 Thess. ii. 16, 17.*

WORD *and* WORK—the two W's. You will soon get spiritually gorged if it is all word and no work, and you will soon be without power if it is all work and no word. If you want to be healthy Christians, there must be both WORD and WORK.—*D. L. Moody.*

Sunday, 23rd. *A vessel unto honor, sanctified, and meet for the master's use. 2 Tim. ii. 21.*

Lordly dishes are not essential to good food. Anything clean will do. It may be appropriate if you happen to have the material, to put your apples of gold in vessels of silver, but a vessel of clay will hold them, and they will be just as gladly received. The great apostle, appreciating the riches of Christ, said they were his "treasure." Appreciating his own infirmities, he said that he held the treasure in an earthen vessel, yet he dared in that earthen vessel to carry the treasure of the gospel over all the world. We may not be brilliant; we may not be men of genius; we may have manifold infirmities; the very best we have may be an earthen vessel, but let us fill that with the treasure of the gospel. Let us under-

stand that the sincere milk of the Word will flow as sweetly from a common pitcher as from a golden urn.—*Henry Clay Trumbull.*

Monday, 24th. *Casting all your care upon him, for he careth for you. 1 Peter v. 7.*

The remedy for care is to realize the love of God in Christ moment by moment, touching all existence, and glorifying it, if we will, with peace and joy. That can only be if we abide in Him by that continual exercise of prayer, which to Christians must, more and more, appear the supremely reasonable thing in the business of existence. —*Robertson Nicoll.*

Tuesday, 25th. *Obedient in all things. 2 Cor. ii. 9.*

The Bible rings with one long demand for obedience. They key word of the book of Deuteronomy is, "Observe and do." The burden of our Lord's farewell discourse is, "If ye love me, keep my commandments." We must not question or reply or excuse ourselves. We must not pick and choose our way. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time; if we obey this, He will flood our souls with blessing, and lead us forward into new paths and pastures. But if we refuse, we shall remain stagnant and water-logged, make no progress in Christian experience, and lack both power and joy.—*F. B. Meyer.*

Wednesday, 26th. *How great is thy goodness, which thou hast laid up for them that fear thee. Psalms xxxi. 19.*

'T was long ago I read the story sweet—
Of how the German mothers, o'er the sea,
Wind in, throughout the yarn their girlies knit,
Some trinkets small and tiny shining coins,
That when the little fingers weary grow,
And fain would lay aside the tiresome task,
From out the ball will drop the hidden gift,
To please and urge them on in search of more.

And so, I think, the Father kind above
Winds in and out the skein of life we weave,
Through all the years, bright tokens of His love,
That when we weary grow and long for rest
They help to cheer and urge us on for more;
And far adown within the ball we find,
When all the threads of life at last are spun,
The grandest gift of all—eternal life.

—*Selected.*

Thursday, 27th. *As the Lord hath called every one, so let him walk. 1 Cor. vii. 17.*

If you look at life, you will see that the most of men are called to quietness, to honest industry, and to what is mistakenly called common-place existence. What of it? Shall the plain murmur because it is not a mountain? Shall the green fields complain that Mont Blanc is higher than they? To see our calling, to accept it, to honor it, that is the truly godly and noble life! To feel that we are where God meant us to be—following the plough or directing a civilization—is to be strong and calm. Every man is born to realize some purpose. Find that purpose out, and fulfill it if you would lovingly serve God. Our difficulty is to persuade a man that the lowliest lot, as well as the highest, is the appointment of God; that door-keeping is a promotion in the divine gift; and that to light a lamp may be as surely a call of God as to found an empire or to rule a world.—*Joseph Parker.*

Friday, 28th. *Ye know not what shall be on the morrow. James iv. 14.*

All along our earthly life we are shut in with God, as it were, in little spaces. We must live a day at a time. The mornings are little hill-tops from which we can look down into the narrow valley of one little day. What lies over the next hill we cannot tell. Perhaps, when we come to it, it may reveal to us a lovely garden through which our path shall go on. Or it may show us a vale of shadows, or a path amid briers. No matter; we have but the one little valley of the day now in sight. Evening is our horizon. Here in this one little day's enclosure we can rest as in a refuge. To-morrow's storms and cares cannot touch us.—*J. R. Miller.*

DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer.

THE FIRST PERSECUTION.

(February 2, Acts iv. 1-22.)

Solomon's porch or portico in which the miracle of the healing of the lame man took place, overlooked the valley of the Kedron, and was a popular resort as a promenade or public walk. It looked towards the rising sun and was, therefore, warm and sunny, so we are told that our Lord walked in Solomon's porch because it was winter (John x. 22, 23).

It was probably in the late afternoon that the incident of healing took place, for Peter and John had gone up to the temple at the hour of prayer, which was the ninth hour (about 3 P. M.). A vast crowd had gathered around the trio, to whom Peter had spoken with unusual force and earnestness, and it was at this juncture that the priests and Sadducees came upon them, together with the captain of the temple. The latter was a Jewish official who took cognizance of Jewish disputes, and was responsible to the Romans for the good order and conduct of his fellow countrymen. He was probably a priest by profession, appointed by the Jewish authorities. He is mentioned in Luke xx. 4 and Acts v. 26. Thus for the first time there was a collision between the Christian church and the authorities, a conflict which is destined to grow through the centuries until it culminates in the ultimate victory of the Church of God over all her foes; but a conflict whose course has been marked by agony and blood. From the first our Lord saw that it was inevitable. Here His predictions began to be fulfilled. His own birth led to the death of numbers of little children, and the birth of the Church was similarly inaugurated by the opposition of the Herod of the time.

I. THE SOURCE OF THIS UPRISING AGAINST THE CHURCH. "Being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead" (v. 2). The captain had been roused into action by the Sadducees who, as they stood in the crowd, heard the words of Peter announcing the resurrection of Christ (iii. 15).

Our Lord came principally into conflict with the Pharisees, with their external worship, their pride of place and power, their rapacity and avarice; but the church was most often in collision with the Sadducees, who said that there was no angel nor spirit, and who denied the resurrection. They were the Materialists and Agnostics of their time. It is difficult to understand how they could have been tolerated under the Jewish commonwealth, the whole spirit of which was bathed in the supernatural, but the fact that they were tolerated indicates the low religious life of the people. In the fifth chapter, at the meeting of the Sanhedrim, it is Gamaliel, a Pharisee, who proposes the discharge of the imprisoned apostles. In the twenty-third chapter, when the apostle stands before the same body, the Pharisees take his side, while the Sadducees bitterly oppose him.

What an important testimony this is to the apostolic teaching. The gospel which was to supersede Judaism, and to fill the whole world with light, was not simply a code of morals or a cult of higher spirituality, it was essentially a testimony borne by eye witnesses of the resurrection of Jesus. If the apostles had merely announced a general truth of the resurrection, they would have become simply a sect of the Jews as the Pharisee party was, and had never turned the world upside down; but they came forth with a light upon their faces, not born of earth, a joy in their hearts supernatural and divine. They did not affirm merely that men shall rise; with unfailing courage and certainty, they said, He Whom we knew in the days of His earthly ministry, and Whom we saw on the cross, has actually risen. This story, told in the power of the Holy Ghost, revolutionized the ages.

Is this what you preach? Many men at the beginning of their life are content to expound and defend the doctrines of the atonement, the resurrection and the ascension of our Lord, and then some episode transpires which brings them face to face with the living Saviour, and from that moment they proclaim Him risen and glorified. Ask God to reveal His Son to you. Let your hands handle and your eyes behold Him, and then go forth to proclaim to the World Jesus Christ risen from the dead.

II. The Trial. Contiguous to "the Beautiful Gate" was a prison cell. There the apostles were kept for the night, and thence brought before the court immediately after the morning service. The judges sat in a semi-circle with the president in the centre. On this occasion the Sadducees were principally on evidence (v. 6). They did not deny that a miracle had been wrought. Their suggestion was that its source was questionable, and as likely to be diabolical as divine. The Jews were accustomed in their incantations to use different names, sometimes of the Patriarchs, sometimes of Solomon, sometimes the deities of surrounding nations (Acts xix. 13), hence the question, "By what power, or in what name?"

Peter was specially infilled by the Holy Spirit to answer. Though filled on the day of Pentecost, he was now again possessed by the Paraclete, Who gave him the words he was to speak (Matt. x. 19). He threw himself upon God and his trust was vindicated—at the moment of need he was filled with the Holy Spirit, and enabled to speak with a power which defied his foes. All through the night he had probably slept quietly, relying upon his Master's promise, and in the morning, as his faith, so it was done to him. The Lord's precious death, resurrection and living power were asserted with uncompromising firmness. He called to mind the old prediction of the stone which in the building of Solomon's temple had been neglected because it seemed unsuited for any part of the structure, but which was found to have been specially carved to fit the head of the corner. He accosted the inquisitors who sat before him as foolish builders, and announced that in the Name, that is, the nature of the risen Lord, and in that alone, was there power unto salvation.

From the days of Abraham and Moses, the name of Jehovah had been spoken with awe. All the being and attributes of the Almighty seem gathered up in those mysterious syllables, and now by the Spirit of God the apostle attributes to the name of Jesus, given by His mother years before, that power before which sin, sickness and demon influence must be vanquished, a name which prevails in heaven and earth and hades (Phil. ii. 9, 10). Let us make more of it in our preaching, bathing every utterance in its savor and announcing the truth only as it is in Jesus.

III. The Results. Note their *boldness* which has been shared by the martyrs of Jesus in every age, and which we may have if we are infilled by the same Spirit. Note *the evident power of their lives.* Their enemies were bound to confess that they had been with Jesus and caught something of His Spirit, that His attitude and words of life were being reflected from them as from a mirror. Note the *ineffectual attempt* to stay the progress of the blessed evangel by threats. Note also the *inability of human prejudice* to set bounds upon the mighty tide of divine power when once it fills the heart of man.

Tell the birds amidst the bursts of spring not to sing; tell the waters welling from the depths not to flow; tell the happy child not to laugh and jump; tell sun and stars not to shine; tell light not to chase the flying darkness, and when these have obeyed you, then tell the soul which has been baptized with the love of God that it must not speak of Him, and it will laugh you to scorn. It cannot but speak what it has seen and heard. Oh! for a new revelation of the love of God which is in Christ, to burst the bonds by which our lives have been shackled, and to tear from our lips the muzzles which fear and unbelief have placed upon them.

THE SIN OF LYING.

(February 9, Acts iv. 32–v. 11.)

The love of God in the early church was exemplified in a remarkable manner. It was a season of religious excitement. The disciples were impressed by two great prin-

ciples, first, their brotherhood and union in Christ; and, secondly, the probable nearness of His return.

Why, then, should they not, as brethren, have one common purse, and spend the whole time in waiting and watching for His loved appearance? This is probably the explanation of the origin of that community of goods which is described in Acts ii. 44, 45. The practice was followed in no other church, and it has been supposed that the distress that afterwards befell the Jerusalem church, and which called for such generous contributions from other churches, was due to this policy. Whether that were so or not, it certainly was a most radiant and beautiful beginning to the progress of the gospel, as it issued forth fair as the morning to the conquest of the world. It should be borne in mind that the distribution of goods was entirely a voluntary matter, and the practice of the early church is, therefore, separate by a whole heaven from the teaching of the Communist or Socialist, who would secure the equal division of goods by force.

This principle was still in active operation at the time to which these chapters refer, and the point of our lesson is as to the effect it produced upon two characters, widely opposite—leading to very different results.

I. Barnabas, the Son of Consolation.

He was a Levite, a native of Cyprus by birth; for Cyprus was then a great stronghold and resort of the Jewish people, and continued to be a centre of Jewish influence for long afterwards. He appears to have been a man of property, and to have owned a landed estate. In after days the people of Lycaonia accosted Barnabas as Jupiter, who was always depicted as a man of fine commanding presence, from which we may infer that the aspect of this holy man was noble and impressive. He was deeply sympathetic; the kind of man who is liable to be swept along by a strong current of popular feeling. The main influence of his life was the heart, rather than the head. It was this which gave him his second title. His speech and advice were of a healing, consoling, comforting kind. Such men are still amongst us, and they are greatly needed. They speak counsels of peace, and they distill the blessed dew of love. It would not be good for the church if all her sons were of one type. We need the eloquence of a Paul, the boldness of a Peter, the insight of a John, and the sympathetic tenderness of a Barnabas. Melancthon is as necessary as Luther, Jerome as John Huss, and Bramwell as Wesley.

Finding himself in the midst of the Jerusalem church, Barnabas was seized with a spirit of self-denying benevolence. There was no compulsion on him or anyone to sell property—"While it remained, was it not thine own? and after it was sold, was it not in thine own power?"—but he saw that it was impossible for the blessed fellowship of the church in praise and prayer to continue, involving as it did the withdrawal of so many from ordinary toils, without the lavish generosity of those who could afford to give. He, therefore, sold his property, brought the money and laid it at the apostles' feet. It was a generous act, and apparently the beginning of a career rich in benediction to the world. Again and yet again in this book we come on the developing story of his life, which up to a certain point was like the broadening surface of a river, deepening and widening in its progress to the sea. There came a point, alas! when his abounding fruitfulness seemed suddenly stayed, as of a tree in full bloom nipped by sudden frost; and herein we may all take warning lest our sun go down while it is yet day, and our powers for good be smitten by some secret worm.

II. The Intrusion of Deceit and Sin. The accidental division of this book into chapters hinders the casual reader from noticing the contrast which the writer evidently intended. Barnabas, Ananias and Sapphira were all in contact with the same stream of influence. All had property; all were conscious of the higher and nobler impulses of the time; but in the one case the fruit was sweet and luscious, whilst in the other it was bitter and disappointing.

Ananias and Sapphira were carried away by the example around them, but their spirits were cast in a meaner mould. They desired to have all the credit that the church would give them for acting as gen-

erously as others, whilst at the same time they wished to be able to enjoy something of what they appeared to have surrendered. Let us look for a moment at the sin.

(1.) *It was a sin of action rather than of words.* Ananias did not *say* that the money he brought was the whole price, he allowed Peter and others to draw their conclusions that it was so. All who saw his act supposed that he had brought all that he had obtained, while in point of fact he had kept back part of the price. A lie was in his heart. In the depths of his soul he had perpetrated deception before the eye of the Holy Ghost; but he hoped that by His silence at least the divine Spirit would become his accomplice in the plot. Let us see to it that our lives and actions are sincere, and that we be actually what we pose as being; especially let us beware of keeping back anything when we profess to be wholly surrendered.

(2.) *The sin was against God.* "Why has Satan filled thine heart to lie to the Holy Ghost?" The couple sinned against their poorer brethren, and against themselves, but primarily against God. What a striking proof is given here of the actual personality of the Holy Spirit. You cannot lie to an influence, but to a person. Evidently the Holy Spirit was actually the president of the church, the representative and vicegerent of the Unseen Head. The sin therefore, was the most heinous. The air was still palpitating with His advent, and signs and wonders were yet being done in His power. The Holy Spirit is still the head of the church, He is also lord of our nature. Let us see to it that we do not sin against Him. All our nature is His—we have no right to keep back aught. "Know ye not that your bodies are the temple of the Holy Ghost?" If any man defile that temple "him will God destroy."

(3.) *The lie was the more aggravated because it was evidently concerted.* Ananias and his wife had "agreed together" to tempt the Spirit of the Lord. Three hours later when the wife came in, she repeated the story on which her husband and she had agreed. Throughout God's dealing with men, He made an evident difference in His treatment of sins of passions, and sins of presumptuous and previous intention. The man who is overtaken by a fault may be restored, but every one of us needs to ask that we may be kept back from presumptuous sins.

(4.) Notice that whilst sin is suggested by Satan, yet it must be "conceived" in our heart before the temptation becomes transgression. "Why hast thou conceived this thing in thy heart?" (cf. Jas. i. 15.) The air is full of microbes of evil, but they are powerless to harm us until we receive them into some open wound, where they set up blood poisoning.

III. The Terrible Sentence and Doom of Ananias and His Wife. Peter, standing in the light and power of Pentecost, recognized with unerring precision the hypocrisy of the act of Ananias, and pronounced the supreme sentence of death; and immediately the Holy Spirit, Who is the author and giver of life, withdrew His support from the sinners. Let us not think that the doom was too heavy. Remember that they had unusual opportunities of realizing the power and presence of God. Remember also that it was of the utmost importance that the Holy Spirit should vindicate His authority at the very outset of Christian history. The great fear that fell upon the church—fear of God, fear of His wrath, fear of meeting Him whilst a lie or deceit was on the lips or in the hands—such fear was of the utmost value to the young community. It was more likely to expel the fear of man, which bringeth a snare, than any other influence whatever.

God is love, but love is strong, and can be severe. Jesus is the Lamb, but we are told of the wrath of the Lamb. We must not think that sudden death is always a proof of special sin, or that those who are stricken suddenly are sinners above all others; at the same time we must not go to the other extreme, and ignore the fact that God has His severe aspect and His stern punishments, not only in the other world, but in this. It seems sometimes as though some men are specially punished to remind their fellow sinners that sin cannot escape with impunity; that there are reckoning days, not only in the next life, but in this.

Let us ask from God the gift of sincerity and truth, that we may be without

hypocrisy and without offence unto the day of Jesus Christ, that we may not profess one thing and be another, but that our life may be pure and simple and holy, like beams of sunlight.

THE SECOND PERSECUTION.

(February 16, Acts v. 25-42.)

The miracles wrought by the hands of the apostle Peter had a profound effect upon Jerusalem. They made the new sect very attractive to hundreds whose homes were desolate with suffering and weakness. What a marvelous contrast between the first and second paragraphs of this chapter! In the one the gospel becomes the savour of death unto death, and in the other of life unto life. The cloud casts the blackness of darkness upon Ananias and Sapphira, and the guiding beam of light upon the poor souls that crowded the very streets through which Peter came. It is pleasant to read that they were healed, every one. Would that our presence in the midst of the sin and sorrow of our time, might bring healing virtue to all that come within our reach!

These miracles led to the fresh arrest of Peter and the other apostles, and the whole of them were incarcerated in the public prison attached to the temple. Thence they were brought forth by an angel, who did for them what afterwards he did for Peter, and with the angelic command ringing in their ears they entered into the temple about daybreak, and taught.

Note that angelic command, "Go ye, and stand and speak to the people all the words of this Life." The gospel is full of wonderful words of life, and these should be addressed not to little handfuls, but to the crowds, not to the select few, but "to the people." The gospel has nothing to fear if only it has free access to the crowding multitudes on the thoroughfares of life.

It should be noticed that the Sanhedrim had at this time removed from the temple into the city (ch. iv. 5), and therefore tidings did not immediately come to them of what was on foot. The apostles had probably been preaching for some hours before the captain of the temple, with his officers, arrested and brought them without violence into the presence of the Sanhedrim. It was clear to the least observant that a great revolution was taking place, and that the people would not brook rough usage to these men, who seemed to be reviving the most sacred memories of the holiest days in Hebrew story.

I. Peter's Address. When the apostles stood before the council the high priest asked them why they had not obeyed the injunction laid on them; and in doing so revealed how he and others were haunted with the fear that in one way or another they had not done with Jesus of Nazareth, but that His blood would be required at their hands. Probably they had joined in the insensate cry, "His blood be upon us and upon our children," and were beginning to fear that God had taken them at their word, and that the movement which was now on foot, and which might lead to bloodshed, would involve them in some desperate fate.

Then Peter and the apostles announced the first principle of Protestantism when they said, We must obey God rather than man, and went on to declare the very essence of the gospel. In the face of the Sadducee party, which composed the majority of the council, they declared uncompromisingly that Jesus was risen, and that the God of their fathers had attested and authenticated His person and words by the miracle of the open tomb. The apostle's further address fell into a remarkable grouping of three couplets, the first that Christ was Prince and Saviour; the second that He was prepared to give repentance and remission; and thirdly, that there was a double witness of the truth of these things, first by the voices of himself and his fellow apostles, and secondly by the voice of the Holy Spirit.

Remember that if Jesus Christ is to be Saviour, He must first be prince and king. Remember, secondly, that repentance is the gift of His grace, as well as remission; and remember, thirdly, that whenever you stand up to speak the word of Christ, you may count on the co-witness of the Holy Spirit. "I heard a voice from heaven saying . . . . Amen, saith the Spirit."

II. The Prudent Advice of Gamaliel. The Sadducees were men of blood-thirsty character Josephus tells us, and in the pres-

ent instance would have adopted extreme measures, but they were restrained by the advice of Gamaliel, who, like a true orator, referred to historical precedent as the fittest argument for their convincing. He pointed out how other pretenders had arisen, one after another, and had been destroyed. He instanced two cases of movements which in their own life-time had come to an end. He advised the Sanhedrim to leave the apostles to the test of time, assuring them that in this world nothing which was false could ultimately survive, and that imposture would sooner or later meet with its deserts.

We know little of either Theudas or Judas, except that they excited hopes which the Jews were only too ready to embrace, for the land was seething with discontent, and everywhere the expectation of the revelation of Messiah was high. It is not improbable that there were two men of the name of Theudas, one of whom is referred to by Josephus as having arisen in A. D. 44, some ten years later than this incident, whilst the Theudas of whom Gamaliel spoke, had headed an insurrection some forty years before.

There was a great deal of sound common sense in Gamaliel's advice. "Time is a great solvent, and the greatest of tests. Beneath its influence the most pretentious schemes, the most promising of structures fade away, if built upon the sand of human wisdom, while opposition only tends to consolidate and develop those that are built upon a foundation of divine strength and power." What oceans of blood would have remained unspilt if only the spirit which inspired Gamaliel had been allowed to prevail, but men have been intolerant and impatient. They have rushed into the field to pluck up the tares, too often trampling down the wheat, whilst their efforts have been abortive.

Do not be swayed with every wind of doctrine, or be influenced by every new movement; and where you are not sure, refrain from judgment. Time will show. The ever-working sea of human events will test all that is not of God, and it will topple in ruins into the yeasty foam.

III. The Spirit of the Apostles. They were flogged. To each one of them was meted out thirteen strokes of a three-fold scourge. The judgment was curiously illogical. Their judges refrained from putting them to death, because they decided to leave the matter for God to test; and then it seemed as if they could not leave it entirely in the divine hands, but did what they could to prejudice the movement by exposing its leaders to public disgrace.

But the apostles were lifted above these things into a heavenly atmosphere. They departed from the presence of the council rejoicing that they were counted worthy to suffer dishonor for the Name. How much that Name meant to them (Acts iii. 16; iv. 10, 30; 3 John 7)! The opposition with which they met only quickened their activity. Day after day the blessed work went forward in the temple to the crowds, and in the homes of the converts, to which no doubt neighbors and friends would be gathered; in season and out of season, these men, with light on their faces, love in their hearts, and fire in their speech, testified to the risen Lord. Oh! days of heaven, come again, until this round world is filled with the love of God in Christ, and the multitudes realize that a new era, the era of the love of God in Jesus Christ, has burst into summer bloom and fruitage!

The Arrest of Stephen.

(February 23, Acts vi. 1-15.)

This chapter is very important in the history of the church. It marks a distinct advance. Up to this moment there had been no definite organization, and the apostles had been the only officials. For three or four years whilst the advent of the Holy Spirit was still fresh, nothing else was needed, the whole machinery moved in perfect love and accord. Now, however, when perhaps the atmosphere was less full of the Holy Spirit influences, misunderstanding and discontent manifested themselves, and called for another set of officials.

Increasing numbers do not always mean increasing power or joy or prosperity. In this case, at least, it was the reverse; and it has often been found in the history of the past that the days of persecution and trial have generally been the best. When, with diminished numbers the church has had

to betake herself to the forests, as in the case of the Hussites, and to the holes and caves of the earth as with the Waldenses, there has been the greatest spiritual power. When the church has come into the open and enjoyed the sunshine of prosperity, there has been the intrusion of the worldly and the unloving spirit, which is inimical to the best interests of Christians.

The occasion of this murmuring is noteworthy. The Jews of Palestine held themselves aloof from the Greek language and civilization, while the Jews of the Dispersion, especially those who came from Alexandria, were accustomed to speak the Greek language, and to adopt the customs and habits amidst which they lived. Grecian Jews thought, and perhaps justly, that their widows were neglected in the daily ministration by the Hebrews, and the friction became so great that the apostles finally called the whole of the disciples around them and urged that they should be relieved of the responsibility of dividing the funds of daily supply, that they might give themselves more entirely to the Word of God and prayer. It is interesting here to notice that the source of authority lay in the multitude of believers, in what we should call the church.

I. The Appointment of Deacons. Throughout the subsequent history of the church deacons played an important part. In the epistles of Timothy deacons are joined with the Presbyters or bishops, and they are specially indicated as the distributèrs of charitable relief, whose duty demanded their visiting from house to house. They were called upon to be grave, not double-tongued, not given to wine, not greedy of filthy lucre. And as we travel further down the history of the church, the deacons were always entrusted with the duty of administering charitable relief, comforting prisoners, sustaining martyrs in their last supreme hour, and devoting themselves to the more secular domain.

Seven deacons were chosen, three were probably Hebrew Christians, three Grecian Christians, or Hellenists, and one a representative of the prosleytes—Nicolas of Antioch. If they had been selected from one class alone jealousies might have arisen again. It is wise to conduct church business on principles of common sense. Everything should be done to avoid friction and misunderstanding. There is scope in the church for men of good report, full of the Holy Spirit and of prudence, with practical common sense, which is so uncommon, and which is one of God's best gifts.

The setting apart of these men was a solemn occasion. After prayer the apostles laid their hands on them, designating them for their holy work. It seems as though the laying on of hands, especially as used in ch. xiii. 3., may indicate that those, who were thus solemnly handled, were yielded to God as a wave offering for His holy service. It is not likely that the apostles held that there was any mystic transmission of special grace, but that men were consecrated by God, the Holy Ghost, to high and holy service in the name of all their brethren. It is a good thing, supposing that God has not given us a special spiritual gift, that we should place such business capacity as we possess at the disposal of the church, remembering that one of the deacons became the first martyr, so that it is obvious that by a just fulfilment of the lower office, we may rise to the highest and best.

II. Stephen. Deacon and Martyr. "He was *a man*"—Give us *men*. "I knew *a man* in Christ." The highest ideal of Christianity is to realize all the latent possibilities of manhood. *"Full of faith."* He had an immense capacity for God. *"Full of the Holy Spirit."* Repeatedly the Spirit of God filled up his soul to the margin of its content, as the ocean waves fill up the beach. The result of this was that he was full of grace and power, sweet and strong, gentle and strenuous. On one side of his nature "all tears"; on the other stern, unbending, rigorous to maintain justice and right. Through such a man God can work, and in Stephen's case great wonders and signs revealed themselves. The river of God which is full of water ran like a torrent through his life.

The results of these arrangements were eminently satisfactory. They could not be otherwise. The apostles were now free to give themselves up to the spirit of prayer and the work of the ministry. The man-

agement of the church went on methodically, and there was no further cause for friction. The spirit of love dwelt amongst the people, who professed the name of Christ, and so the number of disciples multiplied exceedingly, and even the priests were moved. Some of them had seen the veil of the temple rent, and had felt the tremor of the earthquake, and they had come to realize that Jesus was the Messiah. They knew the futility of the sacrifices. They continued to offer them, but they were now memories of what had been wrought rather than prophecies of coming events.

III. The Great Controversy. The various schools of thought and nationalities amongst the Jews led to the formation of special synagogues in which they gathered for worship. There was that of the Libertines or freed men, who had been slaves of the Romans, but had drifted back to Jerusalem in such numbers as to demand special attention. There was a synagogue of the Alexandrian Jews and especially one of Cilicia.

The mention of Cilicia, of course, recalls the name of the apostle Paul, who we know at this time was in Jerusalem growing rapidly as one of the leading spirits of Judaism. Under his leadership the synagogues gathered, disputing with Stephen, perhaps within the precincts of the temple courts, or in some public place in Jerusalem. Stephen's defence probably explains the gist of the controversy. Saul accused him of speaking blasphemous words against Moses, the temple and the law (vs. 11, 14).

During Stephen's impassioned addresses upon the finished work of his Lord, which was becoming every day more clearly revealed to him, he would doubtless show that the temple was no longer the only method of approaching God, since all men everywhere might worship the Father through Jesus. He would go on to show that Levitical institutions had been superseded by the finished work of the cross, and the royal priesthood of the heavens. He would probably say that great as Moses was, he was only the servant in the house, whilst Christ was lord of it, and all this justified the accusation—"We have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us."

The strife became intense. His opponents and critics were not able to withstand the wisdom and spirit by which Stephen spake. It seemed as though his words were fiery swords before which no armour of their philosophy could stand, and being driven to madness, they arrested him, that by force they might silence that eloquent voice. Stephen is the translation of the Greek word Stephanos, the garland or crown, and truly Stephen's name prognosticated his brief career, which was consummated finally by that crown of righteousness, which the Saviour gives to those who love not their lives to the death. Though the name indicates that probably he belonged to the Hellenist side of the church, yet he was to rank amongst the noblest of the sons of Abraham, and the first of that long line of witnesses, who in a chariot of fire have sped from this world to the bosom of Christ.

THE HEART OF THE LESSON.

Rev. C. I. Scofield, D. D.

(International Sunday-School Lessons for February, 1902.)

THE FIRST PERSECUTION.

(February 2, Acts iv. 1-22.)

Let it be noted that the first persecution came from the Sadducees. The Pharisees are not mentioned. The priests and the captain of the temple would be necessary adjuncts of any persecution of the adherents of the new faith in Jerusalem at that time, but the instigators were the Jewish rationalists. The Pharisees were bitter persecutors, but on other grounds. When Jesus, and after Him the disciples, testified against ceremonialism and legal observance as the essential thing in religion, the Sadducees were indifferent and the Pharisees were enraged.

What was it, then, in the preaching of Peter and John on the day of the healing of the impotent man at the beautiful gate of the temple which so aroused the Sadducees? The lesson tells us: "being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead" (verse 2, R. V.). It was the bold preaching of a supernatural fact which "sore troubled" them.

The lesson is, therefore, most timely. For the prevailing note of the newer thinking of the day is naturalistic—that is, anti-supernatural. A recent article by one of the most brilliant and influential religious editors of America frankly stated that the most important conclusion of the higher criticism is that the Hebrew literature came into being just as other national literatures have.

This is the real issue. The subtleties and technical discussions in the sphere of criticism are not readily followed by the mass of men, but the inclusion or exclusion of the supernatural from Christianity is an issue upon which plain people may line up.

There can be no question where Christ and the apostles stood. Both worked miracles, and the former not only appealed to His own works as authenticating His divine claims, but asserted the reality of Old Testament miracles (John v. 36; x. 25; xv. 24; Luke iv. 25-27). Paul boldly rested the whole claim of Christianity to the faith and obedience of mankind upon the fact that Jesus rose from the dead (1 Cor. xv. 12-17).

The issue is inescapable. If Christ was in the beginning with God and was God; if He was born of a virgin mother by the creative work of the Holy Spirit; if He authenticated His deity by works impossible to man; if He rose from the dead on the third day and ascended to the throne of His Father, then Christianity is from beginning to end a supernatural religion. If none of these things are true, then Christianity is a natural, man-made religion, and the Bible a tissue of astonishing falsehoods.

The question is not one of scholarship. The greatest scholar that ever lived has no more information concerning the resurrection than the humblest man who has a Bible and can read it. The question is one for faith alone. He who denies the supernatural in the Bible and in Christianity has this insuperable difficulty to face, that belief in, and obedience to, a book which is untruthful has transformed character and changed the face of the world for good.

THE SIN OF LYING.

(February 9, Acts iv. 32–v. 11.)

Not, if the lesson committee please, "the sin of lying." That misses the point entirely. The Bible is one long witness against that sin. Satan is the supremely evil one because he is "a liar from the beginning, and the father of it." Over all the realm of falsity, sham, unreality, Satan is prince. It is the realm which Christ calls "this world" (John xiv. 30). He does not mean the cosmos, the material world. God made *that;* and, though it is at present "subject to vanity" (Rom. viii. 20, R. V.), it is to be "delivered from the bondage of corruption into the liberty of the glory of the sons of God" (Rom. viii. 21). And still it is "crammed with heaven," and is the manifestation of His "eternal power and deity" (Rom. i. 20). Nor is the "world" the world of men. That world God so loved as to give His only begotten Son to save. The bad world is the sphere of falsity; of the notion that pleasure is better than happiness, influence better than power, intellect better than piety, wealth better than character. Against all that the whole Word of truth stands arrayed.

But the lie which cost Ananias and Sapphira their lives is a very particular kind of lie—a lie to God.

Is it worse to lie to God than to man? As much worse as God is more than man. Jesus Christ can transform a liar into a truthful man if only he will be honest with Him. He can do nothing for the man who lies to Him. Absolute bed-rock reality is the only place where God and man can meet.

What, in essence, was this sin? Pretending to give something which was but partly given. The modern forms of this sin are chiefly three-fold:—

1. A lying consecration of ourselves. The most solemn act to which the believer is exhorted is the presentation of the body a living sacrifice (Rom. vi. 13; xii. 1). The form of it, the ceremonial of it, are gone through again and again by millions of professed believers in Christ and amongst these are vast numbers of real Christians. The

two false notions concerning consecration are that it is but the expression of a desire to be a "better Christian," and that it is an act which admits of repetition. Biblically, it is neither the expression of a desire, nor susceptible of repetition. It is the yielding once for all of the whole being and life to do and endure the will of God. He who has done this has no self left to give. It is given.

2. A lying consecration of our money. This, really, is involved in the true thought of the consecration of ourselves. Our money is, in a powerful and peculiar sense, ourselves. Into the gaining of it we put every part of our being—mind, heart, body. If it is not ourselves it is the most speaking image of ourselves.

3. A lying consecration of our affections. We pretend to love Jesus supremely, and live for self.

Our precious Christian hymnology is made the innocent accomplice of this sin. We sing, "Were the whole realm of nature mine, that were an offering all too small," and put less money into the evangelization of the world than into our hoarding or our waste. We sing, "If ever I loved Thee, my Jesus, 't is now," with scarce a thought of the import of our words.

And the penalty is spiritual deadness, as in the case of Ananias it was physical death.

THE SECOND PERSECUTION.

(February 16, Acts v. 25-42.)

Persecution has as many motives as the human heart has sins, for the gospel preached in power, never leaves men indifferent. The gospel, mind you, and the gospel in power. High ethics may be preached and arouse no opposition—at least so long as no application is made. And even a perfectly correct presentation of the gospel may be made and leave the hearer unmoved. For all men assent to right ethical standards merely as standards; and the message of divine love falls pleasantly upon the ear when it is not "in demonstration of the Spirit and of power." But when the Spirit wings the words there will be "a division among the people because of him" (John vii. 43). The gospel is a savor of life unto life, and of death unto death.

Compare, for example, Acts ii. 37 with Acts v. 33. On the day of Pentecost the hearers were "pricked in their heart" and so were soon saying, "Men and brethren, what must we do?" In our lesson the men of the council were "cut," and "took counsel to slay them." Observe that in the latter passage the words, "to the heart," are supplied words. As usual, they completely spoil the sense. The men of the council were "cut" but not "to the heart." That was the trouble. Their love of power took alarm at the boldness of the apostles, and the favor with which the people were hearing the new message. They "doubted whereunto this would grow." There was no room in apostolic Christianity for a Sanhedrim. That came later, with the rise of Nicolaitanism, clerisy, priestly assumption, and the subordination of "the laity." But in A. D. 33 Christianity had no prizes to offer to pride and love of authority, nor had it any sops to offer to self-satisfied religious formalism. Just as the forcing of the issue with the Pharisees sent Jesus Christ to the cross, so the forcing of the issue with the religious authorities sent His apostles to the whipping post.

The religious "machine" has always been a persecutor, and always will be. In A. D. 33 it was the Jewish religious machine. In A. D. 1200 to A. D. 1700 it was the papal religious machine. And in Protestantism itself how many have had to endure the martyrdom of ostracism, obloquy, poverty and neglect for what Joseph Parker called "nonconformity to nonconformity."

We no longer beat men with material rods, but the *odium theologicum* still lives, and finds ways to make itself felt.

THE ARREST OF STEPHEN.

(February 23, Acts vi. 1-15.)

The lesson story still has to do with persecution. There is no "heart" to that side of the lesson. It is a weary old story. The same old hatred of truth; the same old enmity toward that in the gospel which strikes at sin and pride and prejudice. The stupidity and blindness of the persecuting spirit never found more startling expression and illustration than in the stoning of a man who had an angel's face over which God spread the glory of the shekinah. The heart of this lesson lies, not in what men did

to him, but in what God did to him. And that is expressed in the word "filled." Stephen was the model "full" man.

1. He was full of the Holy Spirit. It is noteworthy that this state of having the filling with the Spirit was, apparently, a necessary condition for service of any kind in the early apostolic church. There was a contingency, which made necessary the appointing of men to distribute food equitably to some poor women of the church, and the imperative requirement is that they shall have a good name in the community, and be "full of the Holy Ghost."

Imagine the instantaneous effect upon the churches and through them upon the world, of the restoration of those simple conditions to deaconship!

The student will note that it was not enough to *have* the Spirit, for that is true of every regenerate believer in this dispensation (1 Cor. vi. 19; Rom. viii. 9; Eph. i. 13; iv. 30, etc.); but he must be *filled* with the Spirit (Eph. v. 18; John vii. 37-39). And he will note, furthermore, that a Spirit-filled believer may be known as such, for the direction was to "look ye out among you" such men.

2. Stephen was filled with wisdom. Wisdom, or spiritual good judgment, is a gift of the Holy Spirit (1 Cor. xii. 8); and the Spirit Himself is not only the "Spirit of love and of power," but also "of a sound mind" (2 Tim. i. 7). The Spirit-filled man will be wise.

3. Stephen was filled with faith. This, too, is a gift of the Spirit (1 Cor. xii. 9). What is meant here is not so much the personal faith which lays hold of Christ for salvation, but a saved man's faith by which he lives and works.

4. Stephen was full of power. Here again the Spirit is in question. "Ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 8). The power is not to be conceived of as apart from the Spirit. It is the power *of* the Spirit; and a Spirit-filled man is *ipso facto* full of power.

It all comes back to the state of being filled with the Spirit. And any believer may be filled continually with the Spirit who yields to God according to Rom. vi. 13; gives up to be put away the things which grieve the Spirit according to Eph. iv. 30, 31, and receives the filling by faith according to John vii. 37-39.

GOLDEN TEXT HOMILIES.

Rev. R. A. Torrey.

February 2nd. *"There is none other name under heaven given among men, whereby we must be saved." Acts iv. 12.*

There are many great and powerful names in the world's history, but there is only one name that has saving power. That is the name of "Jesus Christ of Nazareth." That name had power to make whole the man who lay in utter helplessness at the Gate Beautiful, the man who was above forty years of age and who never had walked. That name has power to save any sinner who will put his faith in that name. We *must* be saved, that is clear enough. There is no hope for us unless we are saved. We must be saved from the guilt of sin. We must also be saved from the power of sin. This need is universal (Rom. iii. 22, 23). There is but one way to be thus saved, that is by the name of Jesus. Any one who will can be saved by that name; no one can be saved in any other way (cf. John x. 9; xiv. 6). And what must I do to be saved by that name? Simply believe in it, that is all (John iii. 16).

February 9th. *"Wherefore putting away lying, speak every man truth with his neighbor." Eph iv. 25.*

Lying belongs to the "old man." Therefore when "the old man" is put off and "the new man" is put on, all lying must be put off also. Nothing is more out of place in one that professes to be a child of God than falsehood. Only a child of the devil ought to lie; for the devil is a liar, and the father of it (John viii. 44). There can scarcely be a more sure mark that one is a child of the devil than that one lies. There is no hope for the liar. His eternal des-

tiny is in the "lake of fire." There are no exceptions, "all liars" shall have their part there (Rev. xxi. 8). If any one is a liar let him repent at once. Every moment of delay is fraught with awful peril. But it is not enough to abstain from lying; there is a positive side to duty in this matter. We must speak the truth. There is many a person who is not speaking lies, but neither is he speaking the positive truth. When God gives us to see the truth, He lays upon us a great responsibility, the responsibility to speak out to others the truth which He has made known to us.

February 16th. *"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Matt. v. 10.*

The average man, even the average Christian, thinks of persecution as something to be greatly dreaded. But Jesus says that persecution is something to "rejoice and be exceeding glad" over. Suffering for Christ is a great privilege. There is great joy in the suffering itself (cf. Acts v. 41). But besides that there is a great reward hereafter to those who suffer for Christ now. Many hesitate to come to Christ because they are afraid that they will be persecuted if they do come to Christ. They are quite right in thinking so, for no one yet ever really came to Christ, and continued to live a life of loyalty to Him, that did not suffer persecution for it sooner or later (2 Tim. iii. 13). But that is no reason for not coming to Christ. For all they suffer they will be repaid a thousand times over. Suffering for Christ is an investment that pays big interest of glory. If God ever gives you the privilege of suffering anything little or great for Jesus, look up and say, "I thank Thee, O Father, that Thou hast counted me worthy of the honor of suffering this for Him Who suffered so much for me."

February 23rd. *"Fear not them which kill the body, but are not able to kill the soul." Matt. x. 28.*

"Fear not" is one of the most frequent and most characteristic exhortations of the Bible. It is repeated three times in six verses. Our Lord would have His servants absolutely fearless of all men and of the devil himself. They cannot harm us. The very utmost that they can do is to kill us. And even then all that they can kill is the body. They cannot touch the soul. When the mighty Nero killed Paul, all that he killed was Paul's body. The moment his head was off his spirit was with Christ, which is very far better (Phil. i. 23, R. V.). When a wild mob howls about a Christian he can smile and say, "I have no fear, you cannot touch anything but my body, and I am ready to lay that down any time." If we could only obey the words of Christ that are found in our text we should never have any more fears in any peril. Incidentally this verse annihilates the doctrine of annihilation, for it teaches that the soul lives even while the body is dead.

Young People's Department.

All communications referring to this department should be sent to the editor, Miss Anna W. Pierson 1127 Dean Street, Brooklyn, N. Y.

Children in Mission Lands.

II. BRAZIL.

Last month we took a peep at a little girl's home in China, and now we are going to take a big jump and land in Brazil and find out something about the boys and girls there. I don't think we envied the children in China, nor do I think, on the whole, that we shall envy the Brazilian children either.

In some ways they have the advantage of us. It is so warm there all the year round that they just live outdoors, only coming into the house to sleep. And there are always lovely flowers and beautiful

trees to look at. Then, too, they are not bothered with much clothing, and when very little often do not wear any at all; so they cannot be scolded for soiling their clothes! And their parents give them lots of "doces," or sweets, which of course delights them. They are not pleased, however, when so much candy causes their teeth to decay and they have toothache, and are obliged to go to the dentist!

When a little baby is born the parents are very glad. It does not make any difference whether it is a girl or boy, both are welcome. Usually the mother passes the baby over to a black "mammy" to be nursed and cared for. The mothers let the children do just about as they like, and very seldom scold or punish them, or try to make them mind. This may be very nice for a while, but as soon as the child is old enough he or she is usually sent away to school, and then the poor teachers have a hard time and the children themselves have many hard lessons to learn in obedience.

When a baby is a few months old it is baptized. This is a very important event, especially among the Catholics. The baby is clothed in a long white dress adorned with plenty of lace and ribbons, and is driven to the church escorted by parents, friends and relatives. Several persons promise to act as sponsors or god-parents to the child. This means that they will take care of it if its parents should die, or if the parents are poor, help in supporting it. When the party arrives at the church, the priest takes the baby and puts salt in its mouth and oil on its head. Then he wets his finger in his mouth and makes the sign of the cross upon the baby's forehead and gives it a name. This name may be changed at the time of confirmation or marriage. After this the guests all go to the home of the baby's parents, and while the baby is put away and forgotten, the parents and friends feast and dance in honor of the occasion.

Children have a very happy time until they are five or six years old. They rule their black mammies and any other black servants in the house, and are spoiled and petted by their careless, indulgent parents; but when they reach the age of six they are usually sent off to boarding school, and then comes the tug-of-war. Sometimes they are sent to day school, and, if so, a black servant takes them about six or seven o'clock in the morning and calls for them about dark. In school they are never trusted alone for a moment. A teacher watches them always, even in play time. At meal time they are not allowed to speak to each other but take their meals in silence like prisoners. Because they are never trusted, they lie and cheat whenever they can, and are never taught that it is wrong.

Vacations only last a month, and if the child is away at boarding school the parents often do not have him come home at all, but remain at the school during vacation. How would our Yankee children like that? The lessons are learned by heart, and the studying is done aloud as in China.

There is very little made of Christmas among the Catholics of Brazil, but there is one day in the year which to each child means more than any other. That is the birthday. Whether parents are rich or poor they always celebrate as well as they are able the birthday of each of their children. It often takes two or three days to get ready for the great occasion. In anticipation of the event the child is allowed two or three days' vacation from school; the house is beautifully decorated with vines and flowers, and in the kitchen great preparations are made for the feast. When the day arrives, every one in the family is arrayed in gala dress, ready to receive the friends and relatives who soon begin to appear. No invitations are sent out, but the friends come and bring gifts to the happy child whose birthday it is. When the feast is ready, all who are in the house at the time are invited to stay, and there are sometimes as many as fifty.

It is hard to believe that Brazilian children have to be coaxed and even forced to play games. They are naturally too lazy and too selfish to get up games and enjoy them. They will gaze listlessly out of the window by the hour, or lie for hours in the shade drowsily looking at the sky, doing nothing. When the children are sent to Protestant schools the teachers have to

A Brazilian Child.

play games with them, and after many days of patient work the children get to enjoy some of these games. At one of the Protestant colleges for boys they have learned to play tennis, and football and baseball, and it has made them grow stronger in every way and much healthier and better natured.

At these Protestant day schools the teachers find it very hard to make the scholars or their parents realize that it is necessary for the children to be at the school in time in the morning. They think it does not matter and sometimes make their appearance half or even an hour late.

Boys under ten years are allowed to go to the same school with their sisters, but after that they go to a separate school. Even at that early age the boys lord it over their sisters and demand that they wait upon them, and the poor girls are often little better than willing slaves to their brothers who are called "Nho-who" (little master).

At these schools the girls are taught besides reading, writing, etc., music, of which they are very fond, drawing and painting, cooking, sewing, and embroidery. These are very necessary, as the girls and women spend most of the day at home and so have plenty of time on their hands. They learn to make nice buttonholes, which they call "casa do botao," or "house of the button."

Young people are very respectful in their treatment of elderly people and parents. If a child enters a room where his parents or elderly people are, he will go to each in turn and respectfully lifting their hands, kiss them. When the gas is lit in the home at night the children wish the parents "boi noite" (good night) and then ask for their blessing.

Among the Catholics one of the most important events in a child's life is the first communion. Especially is this so with the girls who are dressed like brides in white, with flowers and a veil. After the ceremony each girl selects some favorite saint and has an image or picture of it in her room, with a shrine before it. To this image she prays. If she wants anything very much she asks the image for it, and promises him presents of flowers, a new dress or something. If she gets what she wants she fulfills her promise, if not she punishes the image by dipping his head in water, or turning him with his face to the wall. How little respect she must have for the object which she worships!

When a girl is twelve or thirteen years old her parents think it time for her to be married and look around for a husband for her. It does not make any difference whether or not she herself likes the man, if the parents think he is all right and he can pay a good price for her, they are married. (I think this custom is not as common as it used to be.)

The wedding takes place in the church, and the bride always wears white and a veil and drives to the church in a special carriage lined with white satin and trimmed with orange blossoms. After the wedding feast the bride and groom, often only a boy and girl, go to a little home of their own and begin housekeeping.

A. W. Pierson.*

* The editor is indebted to Mrs. Lander and Miss Maroin of Brazil for most of her information.

MONTHLY MISSIONARY SURVEY.

Robert E. Speer.

Readers of the RECORD will be interested in the creed of the "United Church of India," as it is proposed to call the union of the Presbyterian bodies, soon, it is hoped, to be consolidated in one church. This creed has, of course, not been adopted as yet as the united church has not come into existence, but it has been agreed upon in the committee appointed to submit a creed. It is substantially the statement adopted by the church in South India recently formed by the union of the work of the Reformed Church Arcot Mission and the neighboring missions of the Established and the United Free Churches of Scotland. The full creed is as follows:—

"1. The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty. (Instead of the word 'duty' the word 'practice' would be preferred.)

"2. There is but one God—a Spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, love, and truth; and He alone is to be worshiped.

"3. In the Godhead there are three Persons, the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

"4. All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is no way the author of sin, all things serve the fulfillment of His wise and good and holy purposes.

"5. God created man, male and female, after His own image, in knowledge, righteousness and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood, and are brethren.

"6. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God; and all mankind descending from Adam by ordinary generation sinned in him and fell with him, and, offending in manifold ways against the good and holy laws of God justly deserve His wrath and punishment in this present life, and in that which is to come.

"7. To save men from the guilt, corruption and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only-begotten Son, the Lord Jesus Christ, in Whom alone God has become incarnate, and through Whom alone men can be saved. He was conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin, He was, and continueth to be true God and true man, in two distinct Natures and one Person forever. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice, and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

"8. The Holy Ghost, Who proceedeth from the Father and the Son, maketh men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Jesus Christ as He is freely offered to them in the gospel, and working in them all the fruits of righteousness.

"9. God having, before the foundation of the world, decreed to give His Son to be its Saviour, and having of His own sovereign grace chosen in Him a people that they should be holy, sent His Holy Spirit to apply to them the purchased redemption, and now commandeth all men everywhere to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, and to live a humble and holy life after His example and in obedience to His revealed will. Those who do so are saved, and it is their privilege to be assured of their salvation. Being justified, pardoned and adopted into the number of God's children, they grow in holiness through the indwelling of the Spirit of God, and so inherit eternal glory. In all His gracious work the Holy Spirit useth and blesseth all means of grace, especially the Word, sacraments and prayer.

"10. The sacraments instituted by Christ are Baptism and the Lord's Supper. Baptism is a sign and seal of union to Christ, of regeneration and renewing of the Holy Ghost, and of our engagement to be the Lord's. It is

to be ministered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is to be observed by His people in token of their faith in Him and His sacrifice, of their appropriation of its benefits, of their further engagement to serve Him, and of their communion with Him and with one another.

"11. It is the duty of all believers to unite in church fellowship, to observe the sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to manifest a Christ-like spirit among themselves and toward all men, to pray, labor and give as God may prosper them for the support and extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

"12. At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life whether good or bad. The unbelieving and wicked shall go away into eternal punishment, but the righteous into eternal life."

It will be observed that almost any evangelical body could come in and stand on this doctrinal basis. It is a good thing to prepare the way in this fashion for larger union where Armenians and Calvinists can live together in the same church.

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Bishops Foss and Awdry of the Church of England Mission in Japan, recently issued a letter, requesting that Sunday, November 17, be set apart for prayer that God would guide His people to closer union. The English bishops and missionaries have been much less timid in this matter in Japan than the representatives of the American Episcopal Church, who have yet to learn that the best way to secure the ends they sincerely desire, is not to hold aloof from other Christians, but to join with them and commend their right to lead by exhibiting the power of leadership. Bishops Foss and Awdry suggested in their letter the following subjects for prayer, which may well be made subjects of prayer at home also:—

"1. Penitence for any wilfullness, prejudice, worldliness or evil temper in ourselves or our predecessors which may have helped to bring about a condition of Christendom so different from that for which our Lord prayed.

"2. Prayer for such change and enlightenment of our own hearts as may help towards the undoing of this great evil—for the graces of wisdom, humility, sincerity, unworldliness, self-control, an open mind, reverence for others who disagree with us, complete subordination of our self-will to the will of God, a firm hold on truth, a spiritual mind—in short the mind which was in Christ Jesus.

"3. Prayer for the removal of obstacles—in the character of professing Christians, in heredity and other prejudice, in narrowness of views, in special shibboleths, in unworthy rivalries, in exaggerated attachment to non-essentials.

"4. Prayer for a fuller outpouring of the Holy Spirit in His various powers, and for a more ready recognition of the work of the Spirit in others in whom the 'fruits of the Spirit' are apparent.

"5. Thanksgiving for the growing sense of sin in regard to our divisions, and of longing for unity; and for the better hope which this gives of the world being won to believe in the mission of our Lord Jesus Christ.

"Passages of Scripture for use on the day: St. John xvii; Ephesians iv. 1-16."

* * * * *

An immense change is passing over the temper of the Moslem peoples in some districts of the Moslem world. A correspondent writes of one section of Persia and the great shift of sentiment toward Christianity:—

"Instances might be multiplied indefinitely to show not only a great increase of toleration among Moslems, but a growth of interest in the salvation offered in Christ. But let us look at the subject from another standpoint—that of doctrine—that we may be led more fully to realize the change that has taken place in the Moslem mind.

"1. During the first years of my residence in Persia, the doctrine of a triune God was considered the height of foolishness—not to say of idolatry and blasphemy—by the Moslem mind. The average man heard us politely as long as we talked on moral subjects, but when Christ was presented as the Mediator—the God-man—they would either show disgust or openly ridicule the idea of His being divine as well as human. But in recent years their idea

of the Godhead has so changed that they manifest a longing in many instances for an incarnation of God. The Babis have even gone to the extreme of teaching that all three persons of the divine family have or will become incarnate. The need of some medium in and through whom they can approach God is now generally recognized and admitted. The doctrine of the two natures in the one person of Christ meets that longing and satisfies it.

"2. So, too, as to the doctrines about the Holy Ghost, a great advance has been made. The Moslem used to only think of the Holy Spirit as Gabriel or some other lofty creature, but now the idea of a Divine Spirit—an executive of the Godhead—is quite common. I now constantly hear of or meet persons who claim to be either incarnations or the temples of this Divine Spirit, and hence they become guides to and teachers of Divine truth.

"3. The doctrine of substitution or of vicarious suffering is now formally recognized by the Sheikhi and Ali Illahee sects, and it is permeating more and more the other sects of the Shiah branch of Islam. They think that these persons, though sinless, shed their blood for the remission of the sins of those who are their people. Faith in one's own obedience and works of righteousness is becoming weak even among that straitest pharisaical sect of Islam—the Mutasharris.

"Thus from the doctrinal standpoint, also, the growth in toleration among Moslems has been marked. Everywhere there is manifest a state of unrest, of discontent with their present religious condition and leaders, and a longing for something better. It is this feeling which is causing the use and rapid growth of such sects as the Zahabis and Babis."

As illustration of the general inquiry and unrest few things are more striking than the rise of various mystical sects. The Zahabis are one of the latest of them. Their leader, residing in the Salmas plain, claims to be an incarnation of the Holy Spirit, and many of his followers claim to be also temples of His indwelling. Such men have broken far away from Islam. And the Sufi temper of the Persians prepares them for movements like this of the Zahabis, and will prepare them some day for an open hearing of the gospel.

* * * * *

But the day of order and freedom is far distant in Persia. Unrest and discontent fester throughout the land, but no one is able or willing to institute reform. Early in September a plot against the Persian government was exposed, and more than one hundred leading Persians were arrested, including the Gavom-i-dowleh, and several other ministers of state. None have been executed, but some have been very roughly dealt with, and now are being squeezed for money—the usual Persian way of settling for crimes. The plot was to dethrone the Shah, put out the Grand Vizier, and set up a democratic government to be guided in the affairs of state as well as everything else, by the priesthood. This was the tale spread in Teheran. It was worthy of the Persians. A democratic government guided by the Mohammedan Mollahs! A republic administered by a czar, rather by the procurator of the Holy Synod!

OUR ENGLISH LETTER.

Paul D. Moody.

An apology is due the English Methodists for an error which occurred in the December Correspondent's Letter. Their Twentieth Century Fund was alluded to as the "Million Pound Fund," whereas it is the "Million Guinea." Of course, as every one knows, the difference between a pound and a guinea being only twenty-four cents the mistake was a natural one. But when this is multiplied by a million we have the no small sum of two hundred and forty thousand dollars, an increase which we are surely justified in mentioning. It might be added there is every reason to believe that this sum will be realized.

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Many who have spent a Sunday in Edinburgh and seen with pleasure the manner in which the Sabbath has there been observed, will be grieved to learn that the cars are now run on Sunday and that one

of the last strongholds of the fourth commandment has been partially taken by the enemy. To the credit of Edinburgh, be it said, that it was not without a struggle, the corporation doing all in their power to avert it. Fortunately cars are run on certain lines only, and a very limited number even then. Nevertheless, those who knew Edinburgh before will feel that it is no longer the same, and that a change for the worse has taken place.

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While speaking of Edinburgh the work of Mr. John Kelman among the students of the university there, should be mentioned. Mr. Kelman, who has a church near the university, regularly leaves his own pulpit for five successive Sunday nights and hires a theatre directly opposite the college buildings. To this come many men who cannot be tempted into a church. So effective has been his work that he is constantly spoken of as "Henry Drummond's successor," a very high title in Edinburgh. These meetings, which are entirely for students, are presided over by some prominent member of the faculty who is in sympathy, and fortunately there is no lack. The building is always full and the attention perfect. In a recent meeting one man was found who made it his boast that he had not been inside of a church for five years. To many just such men Mr. Kelman preaches the gospel for an hour, afterwards holding an informal little after-meeting to which large numbers remain.

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Letters such as these must, in one point at least, be always unsatisfactory, for there are so many things deserving of mention which must necessarily be passed by. The work of Dr. Henry in connection with the Million New Pledges Crusade—for example—we have already mentioned once. It has been steadily going on and doing inestimable good. If Scotland has furnished the world with Bonars and McCheynes, it is, nevertheless, not saintly throughout, and on the drink question, the Scotch, although hard pressed by England, have the unpleasant name of being the worst in the world. The iniquitous and altogether diabolical custom of having women retail drinks, may have—though it is questionable—a refining influence on some very few, but it certainly gilds the sin, and what is needed more than anything else, in this day, is that evil should be stripped of its attractive aspects and appear in the eyes of man as it does in God's.

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An interesting sight may be seen on Regent Street, London, the day before Christmas, in the neighborhood of the Young Men's Polytechnic Institute. Some years ago this institution gave a dinner every Christmas Day to the poor of the city. But recognizing the sanctity of home ties and that this day of all days in the year is essentially a home day, those who had it in charge changed their plan, and now on the day preceding Christmas they give to every poor family recommended by city missionaries and Christian workers as deserving and needy, all that is required for a Christmas dinner. They do not give the dinner itself ready cooked, but the necessary materials, as for example, all the ingredients of a plum pudding. The allowance is *per capita* in every family. When attempt is made to measure the amount of happiness which is thus brought into each home, this multiplied by sixteen hundred—the number of families provided for last Christmas—it will be found that it is no small thing which this institution is doing.

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A universal custom in Great Britain, which, by the way, America would do well to adopt, is that seen at the close of every church service. After the benediction has been pronounced all present engage in a moment of silent prayer. This does more to impress upon the worshiper's mind the spirit of the day and place than any other part of the service. Rising thus from silent prayer the congregation cannot but disperse solemnly, and no talking in the aisles or unseemly attempts to redeem time by hurrying out of God's house dissipate the effects of the service. The American, who irreverently and unwisely but unfortunately only too truly said that pronouncing the benediction was like setting the ball in play in a football scrimmage from the resultant rush for the door, must have noticed it in comparison with the more staid demeanor of England and Scotland. And this is not the only point of supremacy in church conduct. In

America the Word of the Lord does not seem of sufficient sanctity as compared with the word of the minister uttered in prayer, for whereas no one is allowed by good taste to enter the church while prayer is being offered, the reading of the scripture is usually no hindrance whatever to seats being found by ushers and taken by worshipers so called. In English churches, however, both prayer and scripture are treated with equal reverence, and no ultra-fashionable choir rivals either of these devotional exercises in commanding respectful silence.

OUR JAPAN LETTER.

R. B. Peery, Ph. D.

The Forward Movement in Japan, which was begun early this year, is still being pushed with energy and vigor. Special meetings have been held in all the important cities this fall with most encouraging results. In Tokyo the attendance has not been quite as large as it was in the spring; but the general testimony of pastors and workers is that the meetings on the whole have been better than the spring meetings, and that there have been more real conversions. As a result of the fall campaign seventeen hundred enquirers have been gathered in Tokyo up to this date. A very encouraging feature of the work has been that many of the enquirers of last spring have already become earnest Christians, and have taken a prominent part in the fall meetings. Some interesting incidents are related in connection with this work in Tokyo. One old woman of about seventy years, who was too feeble to go herself to church in the evening, sent a *yen* to buy candles to light the way of others, hoping in this manner to contribute her part toward the success of the meetings. The children of the Sunday schools have been taking part in the work, assisting materially by distributing notices and tracts; and their work seemed to make a deep impression on the people. A story is told of a certain father, a man of wicked life, whose heart was melted to tears by the reading of a tract his little girl gave him entitled "True Salvation," and by hearing her and her tiny companions sing a song called "Come to Jesus."

One evening while some children were distributing notices of the meetings and singing songs on the street-side near a certain church a young man of about twenty years, who afterwards proved to be the captain of a band of fifty youths noted for their debauchery and lawlessness, stopped and listened to them a while, then suddenly cast his concealed sword into the river and went straight to the church, where he met the pastor and confessed his sins with a broken heart. When the meeting was dismissed he went home and told his family what he had done, but they would not believe him. The next evening his mother went secretly to the church and was overjoyed to see her prodigal son eagerly listening to the Words of Life as they came from the lips of the preacher. Another touching story is told of a little boy who, to show his gratitude for the conversion of his father, saved one *yen* and six *sen* from money given him for candy and sent it to his pastor to be used in evangelistic work. In a certain district many Buddhist priests attended the meetings, and one of them was so impressed by what he heard that he stood out in the street in front of the church and urged passers-by to come in and hear the good news.

Encouraged by the success of these meetings nine churches in Tokyo have entered into an agreement to hold a gospel meeting somewhere every night for a year. Nothing that has occurred since I came to Japan has given so much courage and hope to the Christian workers as the results of this Twentieth Century Forward Movement. And it is quite safe to say that at no time during the past ten years have the people at large been so friendly to Christianity, and so many of them anxious to be instructed.

The experience of Tokyo has been repeated on a smaller scale in nearly every province of the empire. Here in Kyushu I

have been permitted to assist in such meetings in five of our largest cities, and great interest was manifested in each place. Especially in Kumamoto, Kurume and Saga did the Lord pour out a rich blessing upon us. The meetings were held in theatres, halls and churches, and the building was always well filled with eager and serious listeners. At each place the necessity of an immediate consideration of the claims of Christianity was urged on the people; and all who were honestly desirous of studying our faith with a view to accepting it were asked to leave their names and addresses on slips of paper given them for that purpose. The public meeting was then dismissed, and an after-meeting was held for those who wrote down their names and addresses, in which they were instructed as to plans of study, church attendance, prayer, etc. In Kumamoto some four hundred people gave their names and addresses, and in Saga about two hundred. Those acquainted with the conditions in Japan will readily realize how great a step this was for so many to take. Generally the people are as reluctant to give us their names and addresses as they would be to disclose them to a band of robbers; and to their minds this step commits them very much to Christianity. Still, it would be too much to expect that they will all become Christians right away. Some will doubtless fall away, and others will be slow about connecting themselves with the churches; but many of them will at once become Christians, and all of them have come within the penumbra of our Sun, receiving of His genial warmth and light.

We have promptly organized special Bible classes for the instruction and nourishment of these enquirers, and have also arranged to visit them regularly in their homes. In this way we hope to follow up the work and gather in the harvest. This personal work is of even more importance than the large meetings, and on it we rely for the actual ingathering of souls. May God help all Christian workers in Japan at this time to realize the great responsibility that rests upon them, and give them grace to discharge it aright!

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Mr. John R. Mott, secretary of the World's Student Christian Federation, recently spent one month in Japan holding evangelistic meetings for students in the educational centers of Tokyo, Sendai, Kyoto, Osaka, Okayama, Kumamoto, and Nagasaki.

During his short sojourn here he thus traversed almost the whole of Japan, and held eighteen large evangelistic meetings, attended by more than eleven thousand young men, most of whom are students in the government schools. Of this number fourteen hundred and sixty-four became earnest seekers after the truth. Mr. Mott came at an opportune time, and his work received a great impetus from the general Forward Movement already in progress. His strong personality and forcible presentation of the gospel truths also gave an added impetus to the general movement. The methods he used differed little from those used in our special meetings described above. Careful provision was made for following up his work in each school and town by personal visitation, Bible classes, etc.

Although Mr. Mott directed his work primarily to the young men, he did not confine it to them. In addition to the work for them, he held fourteen meetings especially for Christian workers, where he addressed about eleven hundred missionaries, pastors and evangelists. Another important feature of his visit was the conference of workers which he held in Tokyo October 3-6. The attendance on this conference was restricted, only one hundred and forty persons being invited. Of that number fifty-two came from outside of Tokyo. The personnel consisted of the presidents of eleven Christian schools; eighty delegates from twenty-eight student associations; ten city association men, from seven cities; twenty pastors and prominent laymen; and twenty-five missionaries, representing sixteen missions. The conference bore directly on the work of the Young Men's Christian Associations, but also made a valuable contribution to all the forces working for the evangelization of Japan. Mr. Mott gave strong and inspiring addresses on such subjects as "Christians of Reality," "Personal Work," "Need of More Evangelistic Spirit," "Bible Study," etc. Some of the leading Japanese pastors

and educators also made very helpful addresses.

While here Mr. Mott was invited to speak in the Tokyo Imperial University, the government colleges at Sendai and Kumamoto, and to the Kyoto Educational Association. He is the first distinctively Christian speaker to be asked to speak in the University. Large crowds of students and teachers gathered in each place to listen to him, and gave him an enthusiastic reception. He made a strong and convincing address to them on "The Influence of Christianity on the Students of all Lands," which must have expelled many doubts and misgivings from the minds of the hearers, and prepared the way for an honest study of our faith. The idea that Christianity has lost its power among thinkers and is no longer believed by any but old-fashioned, uneducated people was very satisfactorily refuted; and the address was just what that class of hearers most needed.

Mr. Mott's work in Japan was a signal success in every way. By God's blessing, he gave new courage and strength to those workers with whom he came into contact; influenced more than fourteen hundred young men to take a stand for Christ; made the association idea better known and respected among Christians at large; gave the educators of Japan more confidence in Christian students and their religion; and set before the young men an inspiring ideal of noble Christian character. These great results must be attributed to two things—earnest and importunate prayer, and painstaking preparation. Before Mr. Mott came to the east he united by correspondence a circle of tried friends in many lands in daily supplication for the divine blessing on this work; and his progress was followed step by step with many prayers. Prayer-cards were also issued here in Japan, in both Japanese and English, and sent to most of the native and foreign workers, giving an outline of the work proposed, and asking that it be remembered in their daily prayers. In this way many were united in earnest prayer to God for the success of the effort, and according to His promise He gave a great blessing. Most careful preparation had also been made by the foreign and native secretaries for the general campaign, and by local committees for the provincial work. Without the prayers and preparations it is safe to say these great results would not have been realized, and there is an important lesson here for all Christian workers.

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A standing committee on coöperation is about to be formed which promises to be useful in furthering the common interests of Christian work in Japan. It is to be composed of representatives of all the missions that agree to coöperate. Steps were taken looking toward the organization of such a committee at the mission conference in Tokyo last year; but it was thought best not to organize until two-thirds of all the missionaries in Japan agreed to the plan, and, therefore, the matter was delayed. Now the requisite number have given their consent, and the standing committee will be formed at once. Its work in general will be to serve as a medium of reference, communication, and effort for the coöperating missions in matters of common interest. The committee may also give counsel, upon application, in regard to the following points:

(a) Distribution of forces for evangelistic and educational work;

(b) Plans for union or coöperation on the part of two or more missions;

(c) The prevention of misunderstanding and promotion of harmony, and uniformity of method.

It may also:

(a) Formulate plans calculated to stimulate the production and circulation of Christian literature;

(b) Arrange for special evangelistic campaigns, and for the services of visitors from abroad as preachers or lecturers;

(c) Publish at least once a year a record of social and religious conditions and progress.

These are all useful things to be done, and if managed rightly the standing committee on coöperation will prove helpful to the general work in this field.

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In his comforting article in the November Record of Christian Work Dr. J. R. Miller of Philadelphia well points out how

our late lamented president served his age and race in his death even as much as in his life. By his untimely cutting-off attention was called to his sterling Christian character in a way that would never have been done had he lived out his days in peace and died quietly at a ripe old age. A splendid opportunity was also given to ministers, lecturers and editors to impress the useful and inspiring lessons of his life, which has been widely taken advantage of. Even in Japan the papers have been full of the life and character of the late president, and he has been the theme of many a lecture and sermon. The first time I heard the last words of President McKinley they came from the lips of a Japanese preacher in a sermon addressed to unbelievers, and they were used with powerful effect. The lessons of his life, which seem to be just the lessons Japan needs to-day, have been forcibly presented to the people from one end of the land to the other; and they have made a deep impression. The Japanese cannot help drawing the contrast between such a high-minded, clean, moral statesman and some of their own public men who are greatly feasted and honored in the west, but whose private lives are rotten to the core.

A most interesting and solemn memorial service was held in memory of President McKinley in the Episcopal Cathedral, Tokyo, on September 26. A large crowd of distinguished personages was present, including representatives of their majesties the emperor and empress, the diplomatic corps, and many of the nobility of this land. American marines and blue jackets stood under festoons of Stars and Stripes, in either wing of the church; and a large Japanese military guard of honor was marshaled outside. Dr. Imbrie, of the Presbyterian board, delivered the memorial address, speaking of the life and work of the departed president, but emphasizing particularly his firm faith in God, and his upright Christian character. It was a most impressive meeting, and the ideal of high Christian statesmanship set before the Japanese and foreign officials and diplomats will not soon be forgotten.

Saga, Japan.

Religious Thought and Activity.

Bishop Parker Memorial Fund. It is reported that a Bishop Parker Memorial Fund of $60,000 is to be raised in India and America, one-half going to endow a memorial professorship in Reid Christian College, Lucknow, and the other half to found scholarships in the Moradabad High School, which is to be known hereafter as the Bishop Parker Memorial High School.

John Wesley Anniversary. The Southern Methodist preachers of St. Louis have appointed a committee composed of Revs. W. F. McMurray, R. D. Smart, J. W. Lee, and Messrs. Sam Kennard and Murray Carleton, to confer with a like committee appointed by the Methodist Episcopal ministers for the purpose of arranging for the celebration of the two hundredth anniversary of Wesley in connection with the coming World's Fair in that city.

Proposed Presbyterial Conferences. The General Assembly of the Presbyterian Church of America has sent out through its Committee on Evangelistic Work, of which Mr. John H. Converse of Philadelphia is chairman, an address to the presbyteries and churches of that denomination, in which suggestion is made that "some time between the middle of October and the 10th of November next, a Presbyterial Conference for the deepening of the spiritual life of its members" should be held in "every presbytery throughout the church."

Evangelistic Campaign in Calcutta. A united Evangelistic Mission is to be held in Calcutta during the latter half of the present month. In

giving notice of it the *Indian Witness* wisely makes prominent the great importance of the prayer and sympathy of *all* Christians in that city. It says:—

> A most important factor in the campaign will be the personal sympathy and earnest prayers of every individual missionary, to which will be added, we trust, the prayers and sympathy of all lovers of Christ connected with the various churches and missions of the city.

Two Coming Centenaries. The Sunday School Union is making arrangements for celebrating its centenary in 1902, and the British and Foreign Bible Society its centenary in the following year. The Bible Society has secured the services of Mr. William Canton, editor of the *Sunday Magazine*, to write its history. Both societies, of course, will raise special funds for further work, and the Sunday School Union will take advantage of the opportunity thus presented to hold church conferences, with a view to the more adequate supply and equipment of teachers for schools.—*Christian Leader.*

The Bible in Greenland. The people of Greenland now have their own translation of the Bible. The Bible Society of Denmark has the honor of publishing it. It took one hundred and fifty years to complete it. The Norwegian pastor, Hans Egede, who went as a missionary to Greenland in 1721, began the work, and his son, Paul Egede, finished the translation of several books of the Bible. Danish and Moravian missionaries during the last century added book after book, until now the ten thousand Eskimos, who are all members of the Danish State Church, have the entire Bible in their mother tongue.—*Congregationalist.*

International Sunday School Convention. Sunday school workers are looking forward with keen interest to the International Sunday-school Convention to be held in Denver June 26-30, 1902. The convention meets but once in three years, and the coming session will be particularly notable because of the appointment of a new lesson committee and the probable consideration of radical changes in the lesson system. The convention is made up of delegates, of which each state is entitled to a number depending upon its representation in congress, the total being about 1,500. The Denver convention will be the first meeting held so far west. A large attendance is expected.—*Exchange.*

The Bishop of Uganda on Teetotalism. Says the *British Weekly:* "The Bishop of Uganda, Dr. Tucker, writing recently to an old Oxford friend, made an important declaration on the subject of Temperance:—

> "'I am now in the twelfth year of my African experience, and am more than ever convinced of the value, and I may say the necessity of temperance in such a life as I have to live in Central Africa. I have tramped more than fifteen thousand miles in tropical Africa, and it has all been done on total abstinence principles. Had I not been a total abstainer, I do not think I could have gone through all that it has been my lot to go through during all these years in Africa.'"

Bible Congress in Rome. The following paragraph is from the *New York Sun* of January 3:—

> LONDON, January 2.—The *Tablet* announces as a matter of the profoundest interest to the whole Christian world that the Pope has appointed a special Pontifical commission to consider all questions connected with Biblical studies.
>
> Catholic scholars throughout the world will have the fullest opportunity of stating their views and difficulties, bringing them to the direct notice of the Holy See.
>
> Cardinal Parocchi, dean of the Sacred College, is President of the commission, and Cardinal Segna, Prefect of the Vatican Archives, and Cardinal Vives y Tuto are assessors. There will also be eleven consultors chosen from different countries.

A New Year's Greeting from the British Isles. Among the messages sent by Dr. Joseph Parker of London in his New Year's Day sermon at the City Temple was the following:—

> "Great Britain and Ireland salute their young sister, America, and rejoice that this message needs no translation:

'Hail to the King-President, made king on the confidence and love of a united nation, a king whose crown glitters with diamonds of personal love, loyalty and devotion.' We remember the tragic fate of the good man who went before you, whose memory we honor, whose example we imitate. May God keep you safe from assassins, and instruct you daily in an all-wise policy of beneficent statesmanship! You accepted the official responsibilities of a murdered man. Your heroic service will long be remembered gratefully and gratefully rewarded. God save the President of the United States!"

Prophetic Conference. An important Prophetic Conference was held in the Clarendon Street Church, Boston, December 10-15. A large number of well-known believers in the second coming of Christ were present and gave most helpful addresses, among others, Revs. A. T. Pierson (Brooklyn), L. G. Broughton of Atlanta, Ga., Henry Varley (England), Sholto Douglass (England), W. J. Erdman, H. M. King (Providence, R. I.), George C. Lorimer (New York), Elmore Harris (Toronto), A. C. Dixon (Boston), C. I. Scofield (East Northfield), and Robert Cameron (Providence, R. I.). Papers were read from Professor Margoliouth and Sir Robert Anderson, both of England, Bishop Niles, Rev. W. G. Moorehead and others.

Report of the Salvation Army. The Salvation Army reports 7,000 associations in forty-seven countries with an effective force of 47,000 officers. Its publications, which appear in twenty languages, average one million copies every week. During the past year its members visited for relief 59,718 families in the poorest districts of the most congested cities, and received and aided 525 released prisoners. It served upwards of two and a half million cheap meals and provided over one and a half million lodgings. At its headquarters 11,282 persons sought work, and most of them were provided with employment. Without dropping its distinctively religious character it has broadened its philanthropic aims and is to-day planting new farm colonies in England, the United States and South Africa.—*Interior.*

Bishop Thoburn's Work. The following extracts are from a letter recently received from Mr. Dennis Clancy of Allahabad:—

> Your letter of October 22, containing a check for $30, reached us a short time ago. I enclose receipt for the same. The many gifts that you have sent have been a great help to us in our work.
>
> The needs of India are constantly on the increase. During the year we have had thousands of baptisms, but we have comparatively few workers to look after them. There are many difficult problems that are facing us at present which seem very difficult to solve. We are praying that God will pour out His Holy Spirit upon the native church of India as He has done upon Japan, and then we believe that all these difficulties will adjust themselves. The fields are ripe, ready for the harvest, and we are praying the Lord of the Harvest to send more laborers into His harvest.

Truth Stranger Than Fiction. Bishop Tucker, of Uganda, has presented to the British and Foreign Bible House Library a work of high interest, which bears on its titlepage:—

Ekitabo Ekitegeza enjiri ya Matayo.
Kyawandikibwa Hamu Mukasa.
Emengo: C. M. S., 1900.

The book is a commentary on St. Matthew's Gospel in Luganda. It is the work of a native clergyman named Ham Mukasa. The book has been printed and bound in paper covers by native Christian boys, trained by the C. M. S. industrial missionary, Mr. Borup. And it is only eighteen years since the first convert was baptized in Uganda, where there are now thirty thousand baptized Christians!—*Missionary Review.*

Freedom of Conscience Demanded in Russia. Among the great reforms now agitated in the Russian press and representative circles, says the *Literary Digest,* is that of religious toleration, the freedom of conscience and worship. In spite of the censorship, and the general restrictions upon the liberty of discussion as regards the essentials of church and state, remarkably bold editorials and articles have been appearing upon the subject. The sub-

ject was first raised in a provincial assembly, where a liberal representative moved to have a petition drawn up praying the council of ministers for the repeal of the laws prohibiting and punishing religious non-conformity, the propaganda of dissent, and the attempts to convert men to a faith different from that professed by them. The ultra-conservative papers at once denounced this proposition as revolutionary, atheistic, and dangerous to the state, but it has met with much support and sympathy none the less. Some advocate complete religious freedom.

Christianity Increasing in India. The tables of the recent census giving classified details are not yet to hand in their complete form, but from certain information which has been obtained from the Imperial Census Commissioner the hopes which have been cherished as to the progress of Christianity in our Indian Empire are more than likely to be realized. In some of the minor provinces there has been an increase of about 66,000 Christians, or seventy per cent upon those given in the same localities in 1891. In Assam the numbers have risen from 16,844 to 35,969, in the Central Provinces from 13,308 to 25,571, in the Punjab from 53,587 to 71,854. The various missionary societies wait with much interest to see the figures in other parts where their largest operations have been carried on. The above-mentioned increase is from nine provinces. There remain eighteen others still to be tabulated. The last census showed something less than 600,000 Christians.—*Christian World.*

"Forward to Christ." The papers and addresses given at the General Missionary Conference held nearly a year ago in New Orleans have recently been published in a volume entitled "Missionary Issues of the Twentieth Century." It is from the preface of this book that the following inspiring words of Bishop Hendrix are taken:—

> In our day we hear much of "Back to Christ." My brethren, Christ is not back there. Why seek ye the living among the dead? Let the cry of the church be "Forward to Christ!" Christ is in the van; Christ is on the firing line; Christ is where the battle is being waged, and where the battle is being won, and the great cry on the firing line is: "Close up! close up!! close up!!!"
>
> And there together, nearest our Lord, we are winning the great battles of Christendom. And that is the motto of this great missionary conference: "Forward to Christ! Close ranks there under Him, with His scarred hand pointing to where we are to take our places in the great battle line." Let us do our part on the firing line until the great victory is won and the kingdoms of this world have become the kingdoms of our Lord and of His Christ.

Zionist Congress. The fifth Zionist Congress was held at Basle, Switzerland, during the last week of December, under the presidency of Dr. Theodore Herzl of Vienna, the founder of Zionism. It was more largely attended than any previous gathering, the delegates numbering over one thousand. This movement, which has for its object the buying of Palestine and the repeopling of it with Jews, still continues to attract public attention and is gaining ground among the chosen people themselves, although large numbers ridicule the project. Among the most enthusiastic Zionists are Israel Zangwill and Max Nordan. Speaking at the recent Basle conference the latter "described the Zionist movement as the protest of the bondsmen and the claim of the slave to equality. He quaintly depicted the position of the Jews, saying that the whole race was hanging in mid-air, with no earth beneath its feet, and, so suspended, it dreamed in clouds. He urged self-reliance, and predicted that the repeopling of Palestine would effect an amelioration in the position of the Jews."

Mr. Zangwill is said to believe that the charter for the purchase of Palestine will ere long be obtained from the Sultan.

Free Church Peace Manifesto. In the *London Daily News* of Saturday, December 14, one whole page and nearly half of another is devoted to The Free Church Ministers' Peace Manifesto. After the text of the resolution in which—briefly—"the government is urged to communicate to the leaders of Boer forces definite promises of (1) autonomy, (2) an amnesty, and (3) 'compen-

sation for destroyed homes and farms,' " the names of the Manifesto Committee are found. It consists of Revs. F. B. Meyer, John Clifford, M. A., D. D., J. Monro Gibson, D. D., R. F. Horton, D. D., Charles H. Kelly, C. Sylvester Horne, M. A., W. B. Selbie, M. A., J. H. Shakespeare, M. A., and G. P. McKay. Then follows an alphabetical list of the 5,270 ministers who signed the manifesto. "Exhaustive analysis indicates that the signatures were distributed roughly as follows: Congregationalists, 1,110; Baptists, 1,000; Presbyterians, 950; Primitive Methodists, 800; Wesleyan Methodists, 500; Welsh Methodists, 300; Free Methodists, 200; New Connexion, 100; Bible Christians, 100; Unitarians, 100; Friends, 50; New Church (Swedenborgian), 30; Moravian, 15. Clergy of the Church of England were not invited to sign."

The Crowding Out of Prayer. Writing in the *Ladies' League Gazette,* Dr. Harford-Battersby, after asking a question which it were well that all Christians should set themselves to answer—"What place do those religious habits of the soul—private prayer and study of the Word of God—have in the ordering of our day?" goes on to say:—

> The pressure of supposed duties, the round of social engagements and even of religious activities, may so engross our time and energies that, with the best intentions in the world, we become neglectful of the secret source and center of all true Christian work —viz., private, personal communion with God. And the effect is disastrous. It may not, indeed, at first appear as though it made much difference. The deterioration is beginning, but it is out of sight. To our heavenly Father's eyes the change becomes apparent at once. As our inner spiritual life declines, our friends begin to feel a difference in us, though outwardly we seem as religious as before. And if the process be not stopped, the world in due time dimly sees and suspects that there is something wrong. Even if God in His mercy save us from some fatal overthrow, we become artificial and unreal and therefore powerless and empty.

"Ye Shall Keep My Sabbaths." The Pan-American Exposition at Buffalo has passed into history. Its managers showed remarkable enterprise and pluck, and many of its features were admirable. But they made shipwreck on the Sabbath question, and their story serves to point a lesson for those people in New York City who are just now imagining that they can set at naught the Sabbath law of the Decalogue and defy Christian sentiment. The lesson is all the more emphatic as following up that of the Chicago Exposition of 1893, which wrecked itself by similar defiance of the law of God and Christian sentiment.

When it became manifest that the Buffalo directors were contemplating an open Sabbath, petitions and committees from churches, religious associations, and Sabbath alliances were hurried to the city to present the Christian protest against such a course. With these the directors played fast and loose for weeks and weeks preceding the opening, "to the last speciously holding out hopes that the gates would certainly be closed on the Lord's day, only in the end to disappoint them all and fling wide open the doors, inviting and promoting a vast desecration of the Sabbath."

The day of reckoning came. The stockholders foot up a loss of $2,500,000, the contractors of $1,000,000, while twenty per cent of the first mortgage bonds and the whole of the second mortgage default—making a total of $4,000,000 or more.—*Homiletic Review.*

Presbyterian Union in New Zealand. On Thursday, October 31, the two Presbyterian Churches of New Zealand—the Presbyterian Church of Otago and Southland, and the Presbyterian Church of New Zealand generally known as the Northern Church—were formally united. . . . . The uniting act was adopted at Dunedin by the two Church Courts sitting together in the largest building in New Zealand, which was filled to overflowing, many finding it impossible to get in. The moderator of the Northern Assembly was the Rev. J. K. Elliot, and the Otago Synod was presided over by the Rev. James Gibb. The Rev. W. Will, one of the fathers of the Southern Church, moved the adoption of the act, and gave interesting reminiscences of the foundation of the Church of Otago. Dr. Sidey seconded for the New

Zealand Presbyteries. . . . . Amid a scene of much enthusiasm, Mr. Gibb was appointed moderator to the United Churches, and delivered a long and very able address. On the following day a communion service was held, and in the evening the various delegates to the union meeting were welcomed at Knox Church. The Anglican Synod of Otago was represented by Bishop Nevill and Dean Fitchett, and other churches sent delegates. Bishop Nevill, in a speech which was received with round after round of applause, went far to foreshadow a federation of the Protestant Churches.—*British Weekly.*

Day of Prayer for Students. The second Sunday of the current month (February 9) is the day appointed as a Universal Day of Prayer for Students. The General Committee of the World's Student Christian Federation in sending out its annual call for the observance of this day among Christians everywhere, points out not only several "objects of intercession," but many "grounds for thanksgiving." Among the latter are: That the Christian students of the world are united in spirit and in effort to make Christ King, that during the past year in many lands there have been spiritual awakenings among students, that in all parts of the world there is a growing interest in the study of the Word of God, ... and that among students throughout Christendom there is a deepening sense of responsibility for the evangelization of the world.

Some of the objects for intercession are: That in all countries there may be an increase in the number of men who feel a burden of personal responsibility for winning students to Christ, that the missionary spirit in the universities of Christian lands may continue to grow in intensity and in helpfulness, that the student movement may result in influencing students to bring to bear upon the social and political problems of their day the teachings and spirit of Christ, and that the Christian students of non-Christian lands may mightily further the evangelization of their own people. . . .

Pandita Ramabai. In a letter recently received Ramabai writes as follows:—

"Both schools are in good working order, and, if the friends could look in for a few hours, they would be delighted with the work done by the dear girls.

"In the three homes there are now 1,950 inmates. From July, 1900, to July, 1901, the expenses at Mukti and Kripa Sadan were $50,000; at Sharada Sadan, $7,000. The large number of girls living together has so reduced the annual expense of each that $45 will now support one at Sharada Sadan, and $33 dollars one at Mukti. As soon as possible I will send the names of several pupils for the friends who wish to support a special child.

"At Mukti fifty-two pupils are being trained as kindergarten teachers for the new girls who can attend school four hours each day. There are twenty-five little girls in the kindergarten class at Sharada Sadan, for all of whom two hundred sets of cards are needed.

"I have great need of money for legal and medical purposes. There has been much sickness among the girls owing to the uncertain condition of the weather. Their bodies, weakened by the famine, cannot endure the slightest change. Two hospitals are filled to overflowing, the average number of patients being two hundred and fifty, for whom I am spending $500 monthly."

The "Yellow Peril." In the *New York Tribune* of December 31, an extract appears from a letter written to the American Bible Society by Mr. Charles F. Gammon, superintendent of colporteurs for the society in Northern China. He says:—

Regarding the present situation in the Chinese Empire a great deal could be written, with excellent arguments on every point of view. Both the extremes of optimistic and pessimistic opinions are held by people of experience, and even the signs of the times are self-contradictory. . . . .

My own views take a medium course. I must believe that the end is not yet, and that within ten years, and possibly within five, strife will again be the order, and a war ensue the like of which the world has never known. For centuries China has been making repeated attempts to expel the foreigner, each time profiting by past experience, each time with more power and success, each time better equipped and better planned. She is now preparing as never

before, buying vast quantities of superior weapons and reorganizing her armies on a correct basis. Therefore, the next attempt will be gigantic in force and terrible in execution. It will result in a universal upheaval and the final dismemberment of this empire—at a terrible cost. To offset this is the enlightenment that has come to many minds, the power of the reform party and the Christian influence that is now so great. These may gradually prevail and stay the power of superstition and ignorance. God grant it. The whole situation is so complex, the arguments on both sides so conclusive, that no man can say what is or is not to be.

Aside from the "rebel bands," all give welcome to us and our colporteurs, and our Bibles and portions are purchased almost greedily. People most indifferent before are now anxious to learn all they can of the religion so much feared by officials, and for the truth of which thousands have forfeited their lives.

Work at Home and Abroad.

Receipts.

The following contributions were received during the month of December:—

Pandita Ramabai's Work for India's Child Widows:

L. A. P., Lawrenceville, N. Y.	$ 2 00	
Miss M. H., Sonyea, N. Y.	3 00	
G. E. D., Pasadena, Cal.	5 00	
Mrs. E. R. M., Boston, Mass.	10 00	
Mrs. F. B. D., Wilkinsburg, Pa.	5 00	
F. M., Savannah, Ga.	5 00	
Juniors, Bedford S. S., Brooklyn, N. Y.	5 00	
		$35 00

Dr. Paton's Work in the New Hebrides:

Misses E. S. and M. D. S., Pittston, Pa.	$25 00	
J. J. S., Meadville, Pa.	5 00	
F. E. F., Sweet Home	50	
		$30 50

Free Distribution of Record of Christian Work:

D. D., San Francisco, Cal.	$1 00	
A. B., Paris, France	52	
		$ 1 52

Andrew Murray's Work in South Africa:

F. M. S., Beachmont, Mass.	$ 2 00

Personalia.

Rev. Nelson B. Randall, the evangelist, died on January 2 of pneumonia at his home in East Orange.

Messrs. Davis and Pike held a fortnight's gospel mission at South Livonia, N. Y., during the early part of December. From there they went to Wellsboro, Pa.

After concluding a successful mission at Neosko, Mo., **Evangelist L. P. Rowland,** of Grand Rapids, Mich., visited in turn Seneca, Mo., Denison, Iowa, and Carthage, Mo.

Rev. Francis Edward Smiley of Denver, Colo., accompanied by **Mr. J. L. McKinsey** as singer, has been conducting gospel campaigns in Middletown, N. Y., and Greensburg, Ind.

Rev. Charles H. Brent of St. Stephen's, Boston, has been chosen Episcopal Bishop of the Philippines, where a diocese was created by the recent triennial convention at San Francisco.

Pastor Jean Monnier, an active worker in both the McAll Mission and the Student Movement, is to be "Professor of Protestant Theology" in the University of Paris in the room of the late Dr. A. Sabatier.

Rev. Alexander Patterson of Chicago has been holding Bible Institutes at various towns in Canada. St. John, New Brunswick, and Halifax and Sydney, Nova Scotia, were among the places visited.

Evangelist Robert L. Layfield and wife of Kansas City recently conducted a series of union meetings at Richmond, Kansas, during which God's hand was clearly seen in the conversion of sinners and the refreshing of Christians.

Since the commencement of the year, **Evangelist George Robert Cairns** has been

laboring in Portland, Ore., and San José and Stockton, Cal. He begins work at Pasadena and Riverside, Cal., on the 2nd and 16th insts., respectively.

Rev. H. G. Scudday, formerly of Texas, recently conducted special evangelistic services at Granville, Schuylerville, Ballston Spa, and Whitehall, N. Y., and Poultney, Vt. His home address is 17 Westmoreland Buildings, Mason St., Cincinnati, Ohio.

It is announced that **Bishop Thoburn** has undertaken the preparation of a memoir of his sister, **Miss Isabella Thoburn,** whose recent removal by cholera leaves not only the Woman's College, Lucknow, but the cause of missions everywhere the poorer.

The Fifth Avenue Presbyterian Church, New York, has extended an invitation to **Rev. J. Ross Stevenson, D. D.,** Professor of Church History at McCormick Theological Seminary, to become pastor of that church in the room of the late Dr. George Purves.

Rev. R. A. Torrey's postal addresses for the current year are as follows:—

Yokohama, Japan, from January 16 to February 12, care of Miss Julia Hand, 210 B. Bluff; Shanghai, China, from February 16 to March 16, care of China Inland Mission; Australia, from April 6 to August, care of G. P. Barber, Esq., Rose Bank, Essenden, Victoria, Australia.

After a remarkable work among the college students of Japan and China, **Mr. John R. Mott** went next to India and Ceylon, where he spent the latter part of December and the first three weeks of January, leaving Bombay on the 20th inst. for England *en route* for America. Mr. Mott expects to be present at the Student Volunteer Convention in Toronto (February 26 to March 2).

Dr. Henry Van Dyke, of Princeton, has agreed upon one condition to accept the position of minister-in-charge of the Brick Church, New York, until a permanent pastor can be secured, and that condition is—"the office must be without salary." The pastorate of this church, which has been vacant since the sad death of Rev. Maltbie D. Babcock early last summer, was formerly held by Dr. Van Dyke.

With the beginning of the new year **Rev. Francis E. Clark,** of the Christian Endeavor movement, started upon a six months' European tour. It is probable that the larger part of the time will be spent in France and Scandinavia, where he is to visit the Christian Endeavor Societies already existing, and organize new ones. Dr. Clark will also be present and speak at several national conventions.

Mr. John Willis Baer, secretary of the Christian Endeavor, is absent upon a four months' campaign undertaken in the interests of that movement. During his absence he will travel over sixteen thousand miles and attend meetings, conferences, and conventions in California, Nevada, Utah, Wyoming, Colorado, New Mexico, Arizona, Oregon, Washington, British Columbia, Montana, Idaho, Mexico, Texas, and Alabama.

Rev. William S. Miller, pastor of the Crafton Presbyterian Church, Pittsburg, has accepted the invitation to represent the Presbyterian General Assembly Evangelistic Committee in many of the Western states.

As we go to press the death is announced of **Dr. J. Monro Gibson** of London, the result of a bicycle accident.

Northfield Extension Notes.

The following is **Rev. G. Campbell Morgan's** program for the month of February:

February 2, Hill School, Pottstown, Pa.
February 3-16, New York City.
February 20-23, Pennsylvania State Young Men's Christian Association Convention.
February 24-28, Carlisle, Pa.

The first week of March Mr. Morgan is to be in Atlanta, Ga.

Rev. H. W. Pope is to work with Mr. Morgan during his mission in New York City.

AN EVANGELISTIC TOUR IN THE FAR SOUTH-WEST.

Rev. Lapsley A. McAfee.

Arizona has Merton Smith! A party of four, made up of a preacher, a singer and two choir workers, who are also inquiry-room helpers, came to us with a great gospel tent, in the early days of November, planning to spend the winter in this territory. The capital, Phoenix, was chosen to begin the campaign, which continued for five weeks.

Now that the tent has gone, and is pitched in another place, it is safe to review the work. The old gospel has been preached with great strength and tender love. A harvest of new converts, of revived Christians, of increased workers; a harvest of belief in the saving qualities of the old plan; a harvest of growing love for the Bible; a harvest of greater willingness to be workers with God in His way and in His time has been and is being reaped, and much seed has been sown which is yet to bring forth fruit.

Mr. Smith preaches the truth in plainest form. He thoroughly believes the Bible and gives it to his audiences with fidelity. He deals with sin, death and hell; a conviction of sin results, of course. He calls to repentance by declaring the love of the Saviour; acceptance is a natural following. He gives the scriptural security for believers; rest is thus the happy experience of many.

So Phœnix is just now on the high wave of revival. It had the best of preparation in the three months' work last spring of Major Cole, whose sweet spirit is still everywhere felt in the town and valley. Now Mr. Smith has followed with his preaching of law and gospel, and spiritual life and blessing are at flood-tide in this city of the far West.

Biblical Notes and Queries.

Rev. C. I. Scofield, D. D.

Q. Please give an exposition of 1 Peter iii. 18-22.—S. M. H., Texas.

A. Verse 18 asserts the vicarious nature of the sufferings of Christ upon the cross—"the just for the unjust"; the effect of the atonement—"that he might bring us to God"; and the fact and method of Christ's resurrection—"quickened by the Spirit."

Verses 19, 20 can best be understood by a paraphrase. When once the long suffering of God waited, in the days of Noah, while the ark was preparing, Christ by His Spirit in Noah, preached (2 Peter ii. 5) to the disobedient whose spirits are now in prison (awaiting judgment).

Verse 21 carries on the thought: As the ark was upborne by the waters of death so that the "eight souls" were in a sense "saved by water," so Christian baptism may be said to be a "like figure," for we were saved by Christ's baptismal death (Matt. xx. 22, 23; Luke xii. 50; Rom. vi. 3). Verse 22 requires no exposition. The meaning to be rejected is that Christ, between His crucifixion and resurrection, went into hades and preached the gospel to the antediluvians who rejected the preaching of Noah.

Q. Has the Christian any Scriptural ground in Rom. vi. 7, 22 for believing himself to be free from inbred sin? —Reader, Iowa.

A. No. The theme of Romans vi. 1 to viii. 2 is stated in vi. 1—"Shall we continue in sin that grace may abound?" "Sin," in the question, and in Paul's answer, refers not to *sins*, or actual transgressions, but to the Adamic nature. The whole answer may be thus divided:—

1. God reckons the believer to have died

in Christ's death and to have been raised in His resurrection to "newness of life." Vs. 1-10.

2. The believer must by faith "reckon" this to be true. "Sin" (the Adamic nature) is not dead, but the believer is to take account of *himself* as dead unto it. Verse 11.

3. The second step in the believer's deliverance from "sin" is to yield "himself to God," and his "members instruments unto righteousness." It is the voluntary abdication of self-sovereignty, and the enthronement of God over the whole nature and life. Verses 12, 13.

4. The third step is to cease to live under law, that is to cease the endeavor to produce a holy character by effort under the precepts of the law, and to trust it all to the gracious power of God. This is the theme of what remains of this great passage, as will be seen by the following analysis:

(a) The apostle answers the instinctive fear that the cessation of effort to keep the law will issue in a life of sin by returning to the question of yieldedness. The believer has chosen his Master; he has become by free choice in yielding himself to God a servant of righteousness (vi. 16-22).

(b) Moreover, the believer is reminded that he has become dead to the law by his co-crucifixion with Christ, so that it is no longer a question of going back to it.

And, not only so, to go back to law is infidelity to the new husband, Christ (vii. 1-4).

(c) And then, to show the futility of a renewed man going back to law, the apostle gives his own experience while seeking, as a renewed man, to produce a holy character by legal obedience. That experience demonstrates that in the believer dwells still the Adamic nature—"sin." It is "a law in the members" of the believer, though the new nature is also there (vii. 5-25).

(d) And now the apostle points to the real Deliverer, the Holy Spirit. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin" (viii. 2, 13; Gal. v. 16, 17). He is not delivered from "sin," but is delivered from the "*law* of sin," the lordship or rulership of sin.

The Bible does not teach the entire eradication of the Adamic nature, but does point out a way of deliverance from its dominion.

Q. 1. Was Abraham's intercession for the city of Sodom, or for the righteous in Sodom alone?

2. If the seven churches in Rev. ii., iii. represent epochs in the history of the professing church to the end, and if we are now in the Laodicean period, where do Sardis and Philadelphia belong?

3. Is the judgment of Acts xvii. 31 the beginning of "the day of the Lord" or is the judgment of the nations described in Matt. xxv?—T. C. A., Mo.

A. 1. Abraham's intercession was for the city because of the righteous in it. It had not occurred to the friend of God that He might take the righteous out before the destruction. Still, it is interesting to see that the city would have been spared if there had been ten righteous in it.

2. Sardis, Philadelphia and Laodicea are not so much periods as phases. The professing church had become Thyatira (Papacy) when the Protestant Reformation (Sardis) occurred. Sardis is shown, not in the bright morning of the Reformation, but in the period of its arrest. "I have found none of thy works *fulfilled*." Rev. iii. 2. But Sardis (Protestantism) goes on to the end under two phases, Philadelphia and Laodicea. It is not that a certain body or sect in Protestantism can set up to be Philadelphia and point to all the rest as Laodicea, but that in all the Protestant sects are true believers, men and women, of the Philadelphia type, "Thou hast a little strength, and hast kept my word, and hast not denied my name," and in all of them the professing Laodicean mass: "neither cold nor hot."

3. The "day" of Acts xvii. 31 is "the day of the Lord," which begins with the rapture of the church, and ends with the judgment of the great white throne. It is a long "day" during which are many judgments, as the seal, trumpet, and vial judgments of the Apocalypse; the destruction of Antichrist, followed by the judgment of the nations at the glorious appearing of the Lord; the destruction of Satan's army at the end of the thousand years, and the final judgment of "the dead" before the great white throne.

Our Book Table.

"A journal ought not to try to cope with all the trash that is published, but to pick out good books and give them serious consideration."—*Robertson Nicoll.*

[Books for review should be sent to Box 65, East Northfield, Mass. All books received will be acknowledged, but will receive more extended notice or review in the discretion of the editor.]

THE WORK OF MAURICE HEWLETT.

The Forest Lovers. The Macmillan Co., N. Y. 5¼x7¾, cloth, pp. 384, $1.50.

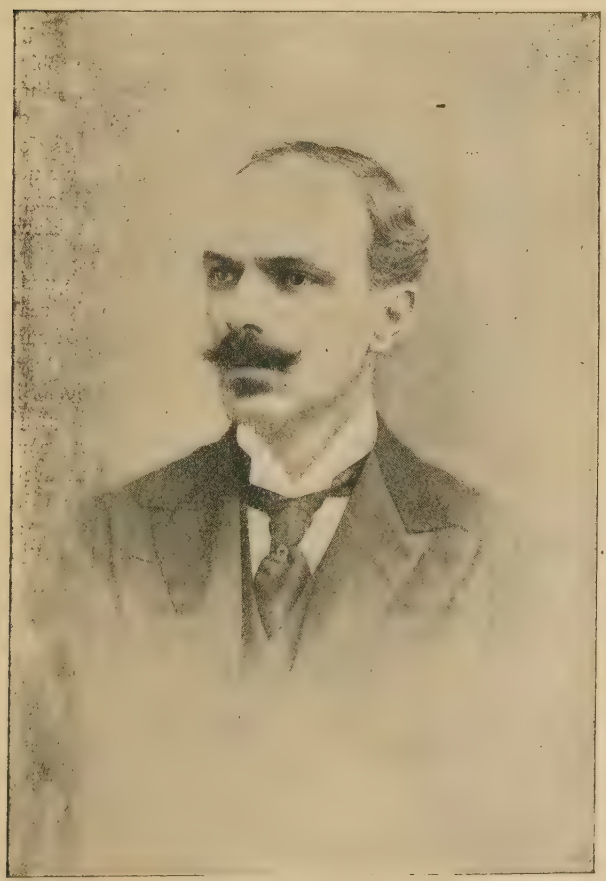
Little Novels of Italy. The Macmillan Co., N. Y. 5¼x7¾, cloth, pp. 343, $1.50.

Richard: Yea and Nay. The Macmillan Co., N. Y. 5¼x7¾, cloth, pp. 410, $1.50.

New Canterbury Tales. The Macmillan Co., N. Y. 5¼x7¾, cloth, pp. 262, $1.50.

There is no longer any serious question that the foremost fiction writer of the day is Maurice Hewlett. It is worth while, therefore, to consider the work which he has done, the gifts that lift him to his high place, and the promise he gives of yet greater things.

The elements of great literary power are many, but chiefest among them must be counted imagination, style, the art sense, and the human touch. Imagination is, of course, first in this realm. It is the gift of sight. It is the power to see things that are not as if they were. It makes actual to its possessor the invisible. Just as fancy has to do with the theatric, the consciously made, so imagination has to do with the actual, the unconsciously made. Fancy constructs, imagination sees. Fancy is aware of the tinsel, the gilt, the canvas trees, and painted terraces. To imagination all is massy gold, and the trees and terraces are material.



MAURICE HEWLETT.

Sir Walter had fancy; so had Dickens and Thackeray. Homer, and Shakespeare, and Balzac, and Maurice Hewlett belong to the sphere of imagination. Brian de Bois Guilbert, and Sam Weller, and Esmond are immense, but we know all the time that they are play actor folk. We are entertained beyond words, but we know that presently de Bois Guilbert and Sam and Esmond will take off armor, small clothes and ruffles, and Sir Walter will sit down with his dogs before the library fire at Abbotsford, and Thackeray and Dickens will have a chop and some ale somewhere in the Strand before going home for the night.

But Lady Macbeth, and Ulysses, and Père Goriot, and King Richard will never resolve into William Shakespeare, and Homer, and Balzac, and Hewlett.

Do we, then, put Hewlett and Shakespeare into the same category? By no means. We are only saying that in the supreme gift of sight he belongs in that company.

Nothing that Homer ever saw upon the windy plains of Troy is more real than Hewlett's vision of Richard upon Montjoy refusing to look upon the Holy City.

"'Gaston and Des Barres,' said King Richard, when they had reached the foot of the wet hill, 'stay you here. Let me go on alone.'

"Gaston demurred. 'The hill is manned, Sire. Beware an ambush. You have enemies close by.'

"'I have only one enemy that I fear,' said the king, 'and he rides my horse. Do as I tell you.'

"Slowly he toiled up the bridle path which the feet of many pilgrims had worn into the turf; slowly they saw him dip from the head downwards into the splendor of the dawn. But when horse and man were bathed full in light, those two below touched each other, and held hands, for they saw him hoist his great shield from his shoulder and hold it before his face.

"'I will never look upon the city though I have risked all for the sake of it,' said Richard; 'for now I know it was no design of God's to allow me to take it.'

"When he had turned his back upon the sacred places he lowered his shield; and then rode down the hill into the cold shadow of the valley."

That is not only the Homeric vision, but lacks little of the Homeric style, as well. Nothing in English fiction from Chaucer down will compare with it. What Hewlett the visionary sees—and what does he not see?—that Hewlett the stylist can paint in words. He never stipples, never fumbles. But neither does he ever use a trick of the penman's trade, but what he sees, that he writes. Writes in the great manner with restrained splendor; not like a photographer, but like Titian.

And his vision is not only of events and incidents, but of the natures of persons as well. He has added to the population of the imagination. His characters are personages.

But in the two other supreme qualities Maurice Hewlett is sadly deficient.

The smallest conceivable art sense would have kept the whole episode of the Old Man of Musse out of "Richard: Yea and Nay." It does not save the situation to say that the Old Man is clearly conceived and wonderfully done. The point is that it is a wanton and unnecessary degradation of Jehane.

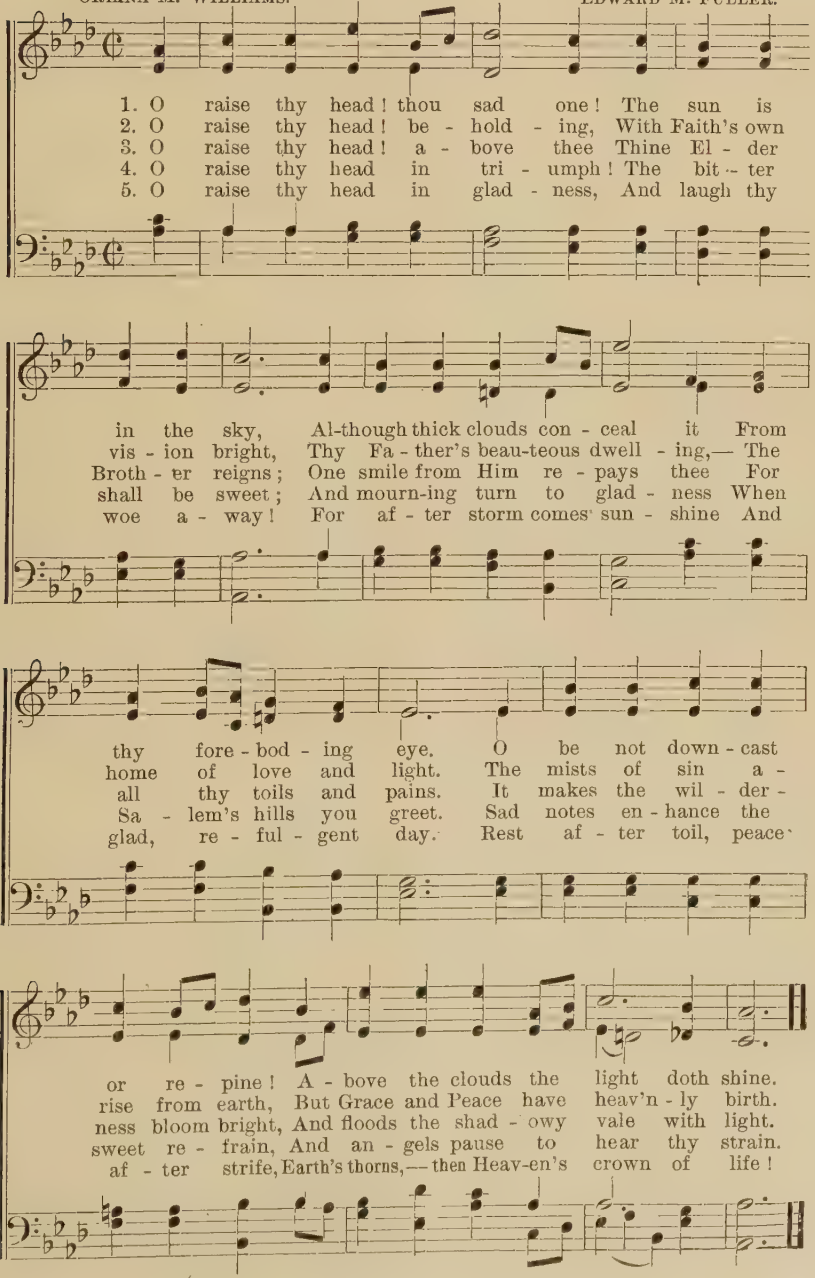
It would be easy to point out other violations of the art sense in other of Hewlett's books. It is not, be it observed, a question of morals precisely. Hewlett is always clean. That "nice" people are occasionally offended in him is, of course, inevitable; for, as that sturdy moralist Samuel Johnson said: "A nice man, sir, is a man of nasty ideas," and Hewlett reproduces for us a time when both the vices and virtues of men were elemental, primitive and large. But there is no smirking at vice in Hewlett's books, no seductiveness.

And Hewlett lacks, also, the human touch. His people are tremendously real, but we do not love them. Here he is surpassed immeasurably by many who have neither his imagination nor his style. Sir Walter's *papier maché* knights and 'property' maidens; and Dickens' grotesque shadows, are invested with an intensely human interest. We love, hate, or despise them, but we are not indifferent to them. Unreal to the point of absurdity, we yet speak of them familiarly as if they lived in the same street.

It is, perhaps, unfortunate that Hewlett has written only of long since dead people. One hopes that sometime his unquestionable genius will give us a novel of living folk.

O Raise Thy Head!

Translated from the Welsh by
ORIANA M. WILLIAMS.

EDWARD M. FULLER.

1. O raise thy head! thou sad one! The sun is
2. O raise thy head! be - hold - ing, With Faith's own
3. O raise thy head! a - bove thee Thine El - der
4. O raise thy head in tri - umph! The bit - ter
5. O raise thy head in glad - ness, And laugh thy
in the sky, Al-though thick clouds con - ceal it From
vis - ion bright, Thy Fa - ther's beau-teous dwell - ing,— The
Broth - er reigns; One smile from Him re - pays thee For
shall be sweet; And mourn-ing turn to glad - ness When
woe a - way! For af - ter storm comes sun - shine And
thy fore - bod - ing eye. O be not down - cast
home of love and light. The mists of sin a -
all thy toils and pains. It makes the wil - der -
Sa - lem's hills you greet. Sad notes en - hance the
glad, re - ful - gent day. Rest af - ter toil, peace
or re - pine! A - bove the clouds the light doth shine.
rise from earth, But Grace and Peace have heav'n - ly birth.
ness bloom bright, And floods the shad - owy vale with light.
sweet re - frain, And an - gels pause to hear thy strain.
af - ter strife, Earth's thorns,— then Heav-en's crown of life!

BIBLE NOTES

FOR

DAILY DEVOTIONS.

EDITED BY

REV. G. CAMPBELL MORGAN.

FEBRUARY, 1902.

Saturday, 1st. *Matthew xi. 1 to 19.* This picture of John is very full of pathos. From the high triumph of inspired preaching to the solitude and loneliness of a prison. Is it any wonder that doubts were suggested to his mind as to the Messiahship of Jesus? These reactions almost invariably come to those whom God places amid the rush and excitement of the high places of the field. John made as direct application to Jesus as his circumstances permitted. Surely the wisest course possible. It is worthy of special note that Jesus answered him not by verbal assurance, but by the deeds of the Kingdom. The credentials of Christ are ever to be found in the actual works wrought by His power.

The fickleness and worthlessness of public opinion has striking exemplification here. In the ordinary manner of life Jesus and John were contrasts. The one was a stern ascetic, living in the simplest fashion; the Other was a man of the people, living in the ordinary way. The first they said had a devil; the Master they charged with gluttony and drunkenness. There is but one thing for any who are called to public service, to go straight on, undeviating in loyalty to God, and deaf to the voices around, knowing that at last "Wisdom is justified by her works."

From Richard Chenevix Trench:

Each messenger and prophet of God the men of that generation desired to be something other than what he was—their distaste and disaffection extending really far deeper than to the severity of the one, or to the laxity, as they chose to call it, of the Other—their objection being indeed to *any* messenger of God, in whatever guise he came. As it was then, so it is at all times. Some exclaim, "The Gospel is too strict, too severe; it demands too much." These are the finders of fault in John; while others say, "It is too lax, too free; it encourages sin"—these finding fault with the Lord; the two forms of murmuring and opposition being, strange to say, found sometimes united in the same persons. The ambassadors of Christ, who have to call men alternately to fasts and festivals of the spirit, must expect from the world such a captious and hostile criticism as this; it is a part of that which they have to bear. They must look for a similar indignation that they will not at the world's bidding be exactly the contrary of that which they were sent to be; this indignation being indeed the covert under which men escape from the summons, now to a spiritual joy, and now to a spiritual sorrow.

Sunday, 2nd. *Matthew xi. 20 to 30.* Christ upbraiding the cities! What a picture! It seems so contrary to His spirit of love and gentleness, but it is not so. Why does He thus reproach them? "Because they repented not." They persisted in rebellion, and that in spite of the manifestations of His power. There is, then, a condition more deeply degraded, more hopeless, than that of Sodom. It is the condition of persistent unbelief, in spite of the manifestations of the King's power. The sin against light is far more terrible in itself, and more awful in its results, than sins committed in darkness. Capernaum's rejection of the Son of God is infinitely worse than Sodom's bestiality.

From reproach of cities, the Master turns to prayer. The use of the word "answered" is suggestive, revealing the perpetual fact of communion existing between Christ and God. The note of praise was the response of His heart to the secret of Jehovah.

From prayer back to the crowd with words, all full of sweetest pity and divinest power. He claims knowledge of the Father, which can only be gained by those to whom He willeth to reveal Him. And while we pause and wonder who the favored ones will be, there breaks upon our listening ears the sweetest of all music. He calls all that labor and are heavy laden, and promises to give them rest by so revealing the Father, that to do His will will be the delight of life; the light burden, the easy yoke.

From Mark Guy Pearse:

Come unto me, and I will give you rest. There are no promises more frequent than those which are to secure for us this rest. And that not as a recovery from weariness, but that we may find at the outset strength for service. The Blessed Master would have us at our ease with Him as the first condition. "The LORD is my shepherd; I shall not want. He maketh me to LIE DOWN," and then after that, "HE LEADETH ME." "Come unto me," saith He most tenderly, "AND I WILL GIVE YOU REST"; then "learn of me."

It is away in the inner chamber, in the presence of God, that we find this rest, in the vision of God. To see Him in His omnipotence controlling all things, to know that His infinite wisdom is guiding all the affairs of the universe, to know that His righteousness triumphs, that His great love and pity yearn over all men; to draw near to Him and to call Him *my Father;* this is deep, delicious, unutterable rest to the soul. To put off the burden of our care from the tired shoulder and let Him carry it for us—home cares, business worries, soul troubles, church work, national affairs, fears about the future—to lay them all upon Him Who careth for us, this is rest. To pass up from the toil and turmoil of the earth, away into the secret place of the Most High; to find in the Eternal God our refuge, to feel that underneath us are the everlasting arms, to be quite sure of His love as our very own—this is the rest which His love and our need alike urge us to seek as a necessity of healthy spiritual life.

"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon."

Monday, 3rd. *Matthew xii. 1 to 21.* This chapter chronicles for us direct attacks made upon Christ. The King is now experiencing not only neglect, but positive antagonism. The first was petty and foolish. It is on the question of the Sabbath. The Master not only patiently bears with the annoyance, but with irresistible logic answers their quibbling, and at the same time gives to His people the true conception of the sanctity of the Sabbath. It is established and remains, for "the Son of man is lord of the sabbath." It is kept by allegiance to Him, and that is manifested best by loving and helpful service. "How much is a *man* better than a *sheep?*" They would without question rescue their sheep from a pit on the Sabbath day, and He rescues a man from the bondage and limitation of a withered hand. He does not say that it would be wrong to rescue the sheep; indeed, He implies it would be perfectly legitimate. Why then rescue a sheep and neglect a man? It is the Lord's plea for honesty and consistency. So many have one reading of the law of God when their own property is involved, and quite another if their neighbor is in need or peril.

From Phillips Brooks:

There is a difference between reading your Bible and reading your novel, between talking politics and saying your prayers, between going to the counting house and going to church. One set of actions belongs distinctly to a lower region than the other. But notwithstanding this is so, nay, all the more because this is so, we need to recognize that the lower life is God's, and that He cares for it, and that He uses it as truly as the higher. The secular is no less truly sacred than the sacred itself. There is no difference of quality between them; when you come down from the summit you do not come away from God. The great lesson, the great blessing that needs pressing into men's souls, seems to me to lie in the truth, that none of all the notes of life can sound truly except when they are sounded in the atmosphere of God. The mountain tops will glow more richly as the valleys are all filled with light and send up a reflection of the highest glory. The temple will be not less, but more sacred when the sacredness of the shop and of the field and the home are cordially and thankfully acknowledged. The shewbread will be all the more holy when it is proved that it is not too holy to fill the hunger of a hungry

man. The highest realms of religious speculation and religious rapture will reach higher still when religion has been claimed for the commonest duties and the more sordid sufferings of life as their only strength and help.

Tuesday, 4th. *Matthew xii. 22 to 37.* This section contains an account of the second attack. It is characterized by malicious hatred, and is an absolute denial of the sovereignty of God. Evil can only be manipulated or controlled by evil, therefore the power by which Satan is cast out must be Satan. The absolute folly of the position is revealed in the stately reasoning of the Lord's reply. There are but two forces at work in the world, the gathering and the scattering. Whoever exerts the one contradicts and hinders the other. It is impossible for any to gather and scatter at the same time. Beelzebub and the devils of whom he is prince, are scattering. That is their unceasing and awful work, breaking up, destroying, scattering! Christ's work is the opposite, healing, saving, gathering! The force that casts out Satan cannot strengthen Satan. So palpable is the folly of their position that it is evident that the attack is malicious, and wilfully perversive of conviction and of truth.

From J. C. Ryle:

Every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned. There are few of our Lord's sayings which are so heart-searching as this. There is nothing, perhaps, to which men pay less attention than to their words. They go through their daily work, speaking and talking without thought or reflection, and seem to fancy that if they do what is right, it matters little what they say.

But is it so? Are our words so utterly trifling and unimportant? We dare not say so, with such a passage of Scripture as this before our eyes. Our words are the evidence of the state of our hearts, as surely as the taste of the water is an evidence of the state of the spring. "Out of the abundance of the heart the mouth speaketh." The lips only utter what the mind conceives. Our words will form one subject of inquiry at the day of judgment. We shall have to give an account of our sayings, as well as of our doings.

Let us then be watchful as we read this passage about words, when we look forward to our days yet to come. Let us resolve, by God's grace, to be more careful over our tongues, and more particular about our use of them. Let us say every morning with David, "I will take heed to my ways, that I sin not with my tongue." Let us cry with him to the Strong for strength, and say, "Set a watch, O LORD, before my mouth, keep the door of my lips."

Wednesday, 5th. *Matthew xii. 38 to 45.* This is the third attack, and is a manifestation of contemptuous unbelief. "Master, we would see a sign from thee." As though they had said, "We do not believe your teaching; can you not do something that will convince us?" He Who had used His works as a sign to John, refuses one to these. Why? Mark how in an opening sentence, in itself a piercing ray, He reveals the true reason of their unbelief. "An evil and adulterous generation." Unbelief is the specific sin of this age also, but behind it, and as a reason for it, is the fact of widespread corruption and cherished evil. What a revelation these scathing words afford of His clear knowledge, and perfect understanding of the true inwardness of human life, and of His comprehensive grasp of the actual condition of affairs. The generation is in His mind, with its outward garnishing and cleansing, and its consequent sevenfold slavery to devils. What is His estimate of this day and generation? Let none attempt detailed and dogmatic answer, but let us remember that in proportion as we approximate to the conditions of those times, His view of us coincides with His view of them.

From J. C. Ryle:

We have in this picture the history of many an individual's soul. There are men who seemed at one time of their lives to be under the influence of strong religious feelings. They reformed their ways. They laid aside many things that are bad. They took up many things that are good. But they stopped there, and went no further, and by and by gave up religion altogether. The evil spirit returned to their hearts, and found them empty, swept and garnished. They are now worse than they ever were before. Their consciences seem seared. Their sense of religious things appears entirely destroyed. They are like men given over to a reprobate mind. One would say it was "impossible to renew them to repentance." None prove so hopelessly wicked as those who, after experiencing

strong religious convictions, have gone back again to sin and the world.

If we love life, let us pray that these lessons may be deeply impressed on our minds. Let us never be content with a partial reformation of life, without thorough conversion to God, and mortification of the whole body of sin. It is a good thing to strive to cast sin out of our hearts. But let us take care that we also receive the grace of God in its place. Let us make sure that we not only get rid of the old tenant, the devil, but have also got dwelling in us the Holy Ghost.

Thursday, 6th. *Matthew xii. 46 to 50.* This last attack would be to Him the bitterest of them all. Mark gives us an insight into it that we miss in Matthew (Mark iii. 21-35). His friends, even His mother, are so far out of sympathy with Him as to believe Him mad, and to desire to put Him under restraint. Of this He makes occasion to declare the blessedness of the relation that the subjects of the kingdom bear to Him. He Who demands that we shall make Him first, dearer than father, or mother, or wife, or child, says also that we are to Him more than any earthly tie. Surely none hath left wife, or child, or house, or lands, for Him, but hath even in the new relationship itself, received of all an hundredfold. It has been wrongly imagined by some that the Lord's language here shows a disrespect for His mother, as though she had grieved Him. This is surely to miss the deepest truth in His statement. Not that He loved her less but His disciples more, is the true thought. The relationship with Him into which those come who do the will of His Father is as dear as that of brother and sister and mother.

From C. H. Spurgeon:

Our Lord Jesus had a little while before cut Himself adrift from the bands of formality by routing the scribes and Pharisees, and now the knife goes deeper, and all that is of the flesh at its very best is divided from that which is of the spirit. Henceforth it is clear that after the flesh He knows no man any more.

He does not reject the tender ties of His human nature, but He exhibits their true position as secondary to the spiritual bonds which unite Him to the spiritual family. Those who were related to Him by the bonds of discipleship had in this the truest union with Him. He pointed to "his disciples, and said, Behold my mother and my brethren!" All believers in Jesus are of the royal family, princes of the blood, brothers of the Christ.

Lord, let us know and enjoy our nearness to Thyself.

Friday, 7th. *Matthew xiii. 1 to 23.* This chapter contains the seven parables of the kingdom. The reason of the parabolic teaching of Christ is here declared. A careful reading will correct a generally accepted misapprehension, that Christ spoke in parables in order to keep these people in the dark. The reverse is true. Not for mystification but for simplicity and illustration did He so teach. The word "lest" (verse 15) is a quotation from Isaiah and refers to the degradation which caused blindness, not to the parables as causing blindness. They closed their eyes, lest they should see. His picture teaching was a gracious appeal to their curiosity that so light might reach them. This first parable was spoken to the multitudes (verses 2, 3). Its explanation was given to the disciples only (verses 10-18). "The word of the kingdom" is the seed (verse 19). This is sown, and results in a harvest of different quantity according to the soil. The effect of this sowing is not the transformation of all men everywhere and in all ages to the pattern of the kingdom. The result is dependent upon the one who hears, and upon how he hears. This sowing has been going on, with varying results, through the whole dispensation.

From C. H. Spurgeon:

"Blessed are your eyes, for they see: and your ears, for they hear." Happy men to be chosen to such a privilege! Grace has opened your eyes and ears. *Blessed are your eyes, for they see.* What wonders, treasures, revelations do they see! Eyes are blessed which gaze upon the mysteries of divine love. *Blessed are your ears, for they hear;* hear something sweeter than the song of angels, even the voice of everlasting love from the heart of Jesus. You have learned the great secret; the counsel of the Lord has been revealed to you, and you are blessed. You under the gospel are made to know what the greatest and best of men under the law could not discover. The shortest day of summer is longer than the longest day in winter; and you, ye humble ones, under the gospel dispensation see more of truth in Jesus than the best of saints could see before He came. There is

no doubt about this, for Jesus sets the seal of "Verily I say unto you" upon the statement. Favored above all others are those whose regenerated faculties both see and hear the truth of God. Truly to hear the gospel and to see its blessings is a high favor. The love and gratitude which we show in return should be great indeed!

Saturday, 8th. *Matthew xiii. 24 to 30 and 37 to 43.* This second parable was spoken to the multitudes (verse 34). Its explanation was given to the disciples only (verse 36). There is another sowing going on in the world's broad fields side by side with that of the Son of man. It is the sowing of the devil, and is resulting in corruption. The method of triumph, the final extermination of evil is not to be found in the dispensation of sowing, but lies in the period of harvesting which the Master distinctly states is at the end of the age. The character of this age is thus clearly revealed as one of mixture. Separation, and final casting out of evil is the work of a dispensation yet to come. A slight distinction, yet of great importance, occurs in the opening part of the parable. A *man* sowed good seed. The mischief was done while *men* slept. The *man* is the Son of man (see verse 37). The sleeping *men* are His servants. The responsibility resting upon His servants is that of unceasing and unwearying vigilance. The sleep of the servants of Christ is the opportunity of the enemy. Tares sown are not to be uprooted till harvest, but sleepless devotion to the field of God will prevent such sowing of them.

From C. H. Spurgeon:

We know who the enemy is. His time for work is in the night. He sleeps not when watchmen are steeped in slumber; but then is he specially active. Quietly, cunningly, without observation, that malicious one sowed the bastard wheat; a something so like wheat that no one could tell the difference till they began to ripen. He brought in those who loved "modern thought" and worldly amusements, who were by their talk Christian, and by their boasts profoundly spiritual; and having introduced them cunningly, he departed. He might have been suspected had he lingered upon the scene of his craft; and so he "went his way" to do the like elsewhere. His dear children all declared that he did not exist, but was a mere myth; and as he had gone away, many concluded that they were right. Satan is not omnipresent, but this he cunningly turns into an advantage, for he can often do more by his absence than by his presence. A known devil is only half a devil.

Sunday, 9th. *Matthew xiii. 31, 32.* This is a statement of the great power which Christianity should become. The figure of a great tree in the Scriptures is ever that of great power. It is so used of the King of Assyria, of Pharaoh, and of Nebuchadnezzar. This particular parable says nothing of the nature of the tree as to whether it is good or bad. It is simply a revelation of this one aspect of the little seed becoming an enormous force in the world, the greatest of all, and such Christianity undoubtedly has become. The fact of the birds lodging in the branches most probably refers to elements of corruption which take refuge in the very shadow of Christianity. Here, as everywhere, the symbolism of Scripture is true to itself, and these birds finding refuge in the tree soil it, and tend to its degradation. Sometimes in the villages of England one may see trees in which the fowls have roosted at night. The effect upon the tree is always evil, blighting and spoiling. How much the Kingdom has suffered by harboring the unclean birds very few rightly appreciate.

From Richard Chenevix Trench:

The Lord, in His popular teaching, adhered to the popular language. And as the mustard seed, so was His kingdom. What, to the eye of the flesh, could be less magnificent, what could have less of promise, than the commencement of that kingdom in His own person? Growing up in a distant and despised province, till His thirtieth year He did not emerge from the bosom of His family; then taught for two or three years in the neighboring towns and villages, and occasionally at Jerusalem; made a few converts, chiefly among the poor and unlearned; and at length, falling into the hands of His enemies, with no attempt at resistance on His own part or on that of His followers, died a malefactor's death upon the cross. Such, and so slight, was the commencement of the universal kingdom of God. So was it with His kingdom in the world, a kingdom which came not with observation; so is it with His kingdom in any single heart; there too the word of Christ falls like a slight mustard seed, seeming to promise little, but effect-

ing, if allowed to grow, mighty and marvelous results.

Monday, 10th. *Matthew xiii. 33 to 36.* The figure of leaven is uniformly made use of in Scripture to typify evil. This is no exception to the rule. The whole parable must be taken, and not merely one section of it, and it must be considered as in harmony with the unfailing regularity of Scripture symbolism. It is the one parable that most clearly and forcefully declares the corruption of Christendom. All the outward manifestations of church life have become more or less corrupt, contaminated by the evil leaven which was introduced into the Church of Jesus Christ, by the paganizing influence of Rome. That which produces fermentation issues in disintegration, and leaven is the very principle of decay in active condition. It is the figure of evil not blatant and blasphemous, but silent and insidious. Thus the Kingdom has been harmed, not so much by the opposition to it from without, but by the admission of leaven. The self-life uncrucified, the world elements harbored, have set up fermentation, and schism and division have followed. Is there to-day any outward manifestation of the Kingdom that is not more or less leavened?

From C. H. Spurgeon:

According to the rule which is observed in the use of this symbol, leaven must be taken as the type of the evil; and if the rule must be applied in this case, the teaching is obvious and valuable. The leaven soon began its corrupting influence in the church, and it continues, in one form or other, working still.

But the connection does not lead us to so interpret. The parable begins with the same words as the other, "The kingdom of heaven is like," and there is not a word to warn us that the theme is changed, and that our Lord is not now speaking of the kingdom itself, but of evil in the kingdom.

Is not leaven here used simply as another picture of an influence which appears feeble, but turns out to be active, conquering, and at length all pervading? This, though hidden in obscurity, in the midst of nations comparable to "three measures of meal," wrought with a mysterious rapidity, and will still continue to work in the whole mass of the world, and subdue the nations to itself. Let our friends take their choice of the two interpretations, and learn a good lesson from either or both. From evil leaven, the Lord preserve us; by holy influences may we all be wrought upon!

Tuesday, 11th. *Matthew xiii. 44.* This and the next two parables were spoken not to the multitudes, but to the disciples; and they reveal the present age from the divine standpoint rather than in its manifestation of the Kingdom to the world. The treasure hid in the field is the church, and the finder is the Lord Himself. It was He Who, selling all He had, bought the field for the sake of the treasure. "Who for the joy that was set before him, endured the cross, despising the shame." The special treasure is His heavenly people, but the whole field is His, by that redemption price which He paid for its possession, and while He will gather out that special treasure, He will not neglect the field. The work of the cross is far more extensive than the number of the elect race which is the church. In the kingdom of God there will be great territories not included in the mystic Body of Christ. Nothing will finally be lost save the abominable, and whosoever worketh or maketh a lie. That which will be finally cast out is the hopelessly evil, in spite of all the forces of redemption, which has therefore become propagative evil.

From J. C. Ryle:

Behold in this single picture, the conduct of a true Christian explained! He is what he is, and does what he does in his religion, because he is thoroughly persuaded that it is worth while. He comes out from the world. He puts off the old man. He forsakes the vain companions of his past life. Like Matthew, he gives up everything, and, like Paul, he "counts all things loss" for Christ's sake. And why? Because he is convinced that Christ will make amends to him for all he gives up. He sees in Christ an endless "treasure." To win Christ he will make any sacrifice. This is true faith. This is the stamp of a genuine work of the Holy Ghost.

Wednesday, 12th. *Matthew xiii. 45, 46.* The same truth is presented here as in the previous parable. The merchant-man is the Master. The church is the "pearl of great price." He will find other pearls and precious possessions, all of which are in His Kingdom, but the peerless gem, more highly set than all the rest, will be the church which He has redeemed with His own

blood. The usual interpretation of these parables which makes us the buyers in each case is out of all harmony with fundamental truth concerning our position. We have nothing wherewith to purchase. We have not bought Him. He has bought us. This gracious parable sets forth two lessons to be constantly remembered: the great price paid, "all that he had," and His estimate of the value of the church. In the presence of the first fact we bow in reverential adoration; and that the more, as we learn what He thinks of us. He bought us for the possibilities He saw in us. Surely we should respond to His love, and find therein the transmuting power which shall some day make us indeed what He saw in us, and desired.

From R. Winterbotham:

In these days of safety, easy transport and credit, the bulk of any object of desire makes comparatively little difference to its worth. But in the former ages of insecurity, difficult conveyance, limited commercial transactions, when there were no railways, banks, or paper money—one of the great recommendations of precious stones was the ease and safety with which they could be transported from one place to another. . . . . The merchant might have to pass through districts torn with wars, or infested by robbers; if he attempted to take his gold and silver and precious wares with him, he was more than likely to be relieved of them all before he got far, and to lose his own life as well; what was he to do then? This—he might sell all he had, and invest it all in one gem of surpassing value. This he might safely hide about his person; then, clothing himself in mean attire, and taking his staff in his hand, he might set forth on foot, and travel as a pilgrim or a beggar toward his destination. Then, when the perils of the way were past, and he had reached the city to which he was bound, he had but to show his pearl, and its immense value would at once be recognized.

This is a parable of ourselves. We have a journey to go to a far city. It is useless for us to attempt to take our wealth with us: those old thieves, sin and death and hell, beset the road; they have robbed all who have passed their way, and how can we escape? Besides, a thousand enemies lay wait to make us afraid—flood, drought, fire, the dishonesty of some, the incompetence of others—all these are ready to deprive us of our wealth. Even our loved ones we cannot take with us. Lonely we came into this world, lonely we must go out of it; no human companion can go with us down to the grave. Is there then nothing, no treasure, which we may take in safety with us, and keep securely by us? Yes, there is one; even the pearl of great price, Jesus Christ. No one can deprive us of that treasure; it is beyond the reach of any enemy or thief. And when we reach the end of our journey, with Him for our Saviour and friend, then shall we find ourselves passing rich, although we have nothing at all besides, where Jesus is Lord of all, and where everything takes its value only from Him, there is He Himself the one possession which includes in itself the possession of everything worth having.

Thursday, 13th. *Matthew xiii. 47 to 58.* This last general parable teaches the mixture of the present results of work, and points to the end of the age, and the sorting that will then take place. We are always in peril when we attempt to antedate that sorting. Our present duty is that of fishing. The sorting will be better done at the close. From teaching His disciples, He goes to Nazareth, and there "did not many mighty works because of their unbelief." It has ever been so. The Master works in an atmosphere of faith. How often have we hindered the working of His mighty power by our unbelief. And is it not significant that this was especially the case where He ought to have been best known? There was a time when He was a general favorite at Nazareth (Luke ii. 52). All confidence demands response, and in the case of Jesus this is so in an ever-increasing ratio, and therefore many were unable to follow, and their unbelief became the hindering force to His work among them. Familiarity always wrecks faith unless it begets obedience, and the unbelief of the familiar hinders Him more than all the opposition of ignorance.

From C. H. Spurgeon:

"Every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Our first desire should be that we ourselves may be *instructed unto the kingdom of heaven:* a remarkable phrase. This done, we are each one appointed to be like a *householder,* and are made responsible for using our knowledge as food for all in our house. What we understand we must teach. What we have received into our *treasure* we must *bring forth.* If the Lord has instructed us unto His kingdom, it is

for the sake of others. Towards these we must act as one who keeps house, and brings out provisions for the family. Some things have been laid up to ripen, and these the steward fetches out in due season; others are the better for being fresh from the garden; and these he serves up at once. He keeps nothing back; but he does not confine his provision to one single thing. He is not weary of the *old;* he is not afraid of the *new.* Old truth is made new by a living experience; new views of truth, if indeed it be truth, are only the old in a fresh light. We must in our instruction of others cultivate variety, but we must not aim at it by poisoning the children with deadly drugs for the sake of giving them novel dishes. Only things worth putting into a treasury are worth bringing forth to the household. That *scribe* had need be well instructed who has to keep on handing out a variety of precious truth throughout a long life.

Friday, 14th. *Matthew xiv. 1 to 22.* The presence and activity of the true King filled the false ruler with alarm. Herod sacrificed John to his lust. He would have saved him but for an oath made in the bonds of impurity. What a fearful illustration is here of the power of unchecked passion! Once Herod had heard John, and the remembrance of former conviction is still upon him, but the grip of sensuous intoxication is greater than the voice of conscience, and he slays John. Yet in the sight of heaven it was Herod who perished, not the prophet. The fame of Jesus alarms him. "When Jesus heard of it" (v. 13), that is of Herod's surmise, He went to the desert. The crowds followed Him. How willing He ever was for need to break in upon His seclusion! Note how easily He exercises His stupendous powers. "He healed their sick" and fed, with five loaves and two fishes, five thousand men, besides women and children.

"'Twas springtime when He blessed the bread,
'Twas harvest when He brake."

We are astonished that men did not believe on Him, when they saw such wondrous works wrought by His hands. And yet the unbelief of to-day is more astonishing, for on every hand He is accomplishing the greater works of spiritual healing and feeding, and yet men do not believe.

From Alexander Maclaren:

This scene on the sweet springing grass down by the side of blue Tiberias is an emblem of the whole work of the church in this starving world. The multitudes famish. Tell Christ of their wants. Count your own small resources till you have completely learned your poverty, then take them to Jesus. He will accept them, and in His hands they will become mighty, being transfigured from human thoughts and forces into divine words, into spiritual powers. On that bread which He gives, do you yourselves live. Then carry it boldly to all the hungry. Rank after rank will eat. All races, all ages, from grey hairs to babbling childhood, will find there the food of their souls. As you part the blessing, it will grow beneath His eye; and the longer you give, the fuller handed you will become. Nor shall the bread fail, nor the word become weak, till all the world has tasted of its sweetness, and been refreshed by its potent life.

Saturday, 15th. *Matthew xiv. 23 to 36.* The Master Himself felt the need of getting away at times from the multitudes into places of loneliness and prayer. The only way to keep near to the crowds in all the highest, tenderest senses is to get from them betimes into loneliness with God. Such hours of communion with the Eternal Love are the hours that keep us compassionate to the crowd. Familiarity with the crowd only, produces hardening. Familiarity with God issues in a perpetual resensitizing of the heart, which prevents hardening. The familiar story of the storm on the lake is full of exquisite beauty. The Master in His place of quiet retirement has not forgotten His disciples, and in the moment of their need comes to them strong to deliver, mighty to save. This story is daily repeated in the life of some storm-tossed soul. At the first we often fail to recognize Him as He approaches through the wind and over the sea. Wait patiently, and over the howling of the storm shall sound the infinite music of His voice: "Be of good cheer. It is I. Be not afraid."

From Professor Laidlaw:

There is no real success in the work of Christ's kingdom which is not to man's judgment as impossible as to tread the waves. When Paul went to convert the nations of Greece and Rome to the faith of the crucified Nazarene, he went to walk on

the waters. All reason was against the probability of his success. When Luther revived the gospel of free grace in face of the Roman hierarchy and the empire, he went to walk on the waters. Pope, emperor, princes and churchmen were ready to swallow him up. There is not a true missionary abroad or true mission worker at home, but goes to seek results above nature, by methods that work beyond reason. If we would truly serve Jesus and His kingdom, walk on the waves we must; for we walk by faith, not by sight. Only let us gather from this story the condition, and take our motto from Isaiah rather than from Peter. Instead of choosing for oneself the path of duty and saying, "Lord, bid me come," let us put ourselves and our service always into His hands, saying in answer to His question, "Who will go for us?" "Here am I; send me."

Sunday, 16th. *Matthew xv. 1 to 20.* The question raised was not one of cleanliness, but one of ritual. This washing of hands for the removal of imaginary evil was a part of the tradition of the elders. Against the binding of such burdens on men our Lord passionately protests. "The commandment of God" (v. 3). This is the one and only burden that men ought to bear, and this He will emphasize and enforce whether Pharisees be offended or not. The tendency of human nature has ever been to make a religion of little outward observances; what a man eats or drinks, or whether he does this, or neglects to do that; these are supposed to be the criteria of his acceptance or not with God. How ruthlessly the Lord sweeps the whole conception on one side, and reaffirms the teaching of the Mount that character is supreme. The law of God is only perfect as it stands alone. The addition of human tradition imposes unwarranted burdens, and when men try to carry these, they do so at the cost of laying down the true burden of the divine will. Tradition is a plant of human planting. Let it be rooted up, no matter how venerable it is, or how harmless it appear.

From J. C. Ryle:

The Pharisees taught that holiness depended on meats and drinks, on bodily washings and purifications. They held that all who observed their traditions on these matters were pure and clean in God's sight, and that all who neglected them were impure and unclean. Our Lord overthrew this miserable doctrine by showing His disciples that the real fountain of all defilement was not without a man, but within. "Out of the heart," He says, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies: these are the things which defile a man." He that would serve God aright needs something far more important than bodily washings. He must seek to have "a clean heart," a "heart right in the sight of God." The right heart is a heart sprinkled with the blood of Christ, and renewed by the Holy Ghost, and purified by faith. Never let us rest till we find within the witness of the Spirit, that God has created in us a clean heart, and made all things new.

Let it be a settled resolution with us to "keep our hearts with all diligence," all the days of our lives. Even after renewal they are weak. Even after putting on the new man they are deceitful. Let us never forget that our chief danger is from within. The world and the devil combined, cannot do us so much harm as our own hearts will, if we do not watch and pray. Happy is he who remembers daily the words of Solomon, "He that trusteth in his own heart is a fool."

Monday, 17th. *Matthew xv. 21 to 28.* One of the sweetest stories of them all! The mother heart carrying the need of her daughter with unswerving faith to the One Who had created the love of mother. How strange at first appears His silence and rebuff. The reason of His attitude is revealed in the result which followed. He knew how strong her faith was, and His method manifested that faith in all its beauty. How perpetually the very best of character is hidden, until for its forthshining our King seems to hide His face.

> "The clouds ye so much dread
> Are big with mercy, and shall break
> In blessings on your head."

It is in the darker dispensations of His dealings with us, that we learn the meaning of His method, and so discover Him most perfectly. It is through such circumstances, moreover, that we are changed into His likeness and our best and highest possibilities are realized. When He seems least kind, know we that His kindness is most perfectly at work, and so then let us most persistently cling to Him and wait for Him.

From C. H. Spurgeon:

"He answered her not a word." Genuine seekers who have not as yet obtained the blessing, may take comfort from the story

before us. The Saviour did not at once bestow the blessing, even though the woman had great faith in Him. He intended to give it, but He waited awhile. "He answered her not a word." Were not her prayers good? Never better in the world. Was not her case needy? Sorrowfully needy. Did she not feel her need sufficiently? She felt it overwhelmingly. Was she not earnest enough? She was intensely so. Had she no faith? She had such a high degree of it that even Jesus wondered and said, "O woman, great is thy faith." See then, although it is true that faith brings peace, yet it does not always bring it instantaneously. There may be certain reasons calling for the trial of faith, rather than the reward of faith. Genuine faith may be in the soul like a hidden seed, but as yet it may not have budded and blossomed into joy and peace.

A painful silence from the Saviour is the grievous trial of many a seeking soul, but heavier still is the affliction of a harsh cutting reply such as this, "It is not meet to take the children's bread, and cast it to the dogs." Ah, poor heart, though Christ beat and bruise thee, or even slay thee, trust Him; though He should give thee an angry word, believe in the love in His heart. Do not, I beseech thee, give up seeking or trusting my Master, because thou hast not yet obtained the conscious joy which thou longest for. Cast thyself on Him, and perseveringly depend even where thou canst not rejoicingly hope.

Tuesday, 18th. *Matthew xv. 29 to 39.* This is another manifestation of the unlimited resources, unmeasured power, and ungrudging grace of the King. These people were most probably heathen or semi-heathen, gathered from the region of Decapolis (Mark vii. 31). He had confined His journeyings and ministry to the chosen people to whom He had been sent, but true to the divine intention concerning that chosen people, when strangers and aliens came to Him, He gave them blessing without stint. What a marvelous exhibition we have of the slowness of faith in these disciples, who notwithstanding what they had seen the Master do with five loaves and two fishes among five thousand men, yet questioned Him as to how they should feed a smaller crowd, four thousand men, with more supplies, seven loaves and a few fishes. Yet are we much better than they? How often past deliverances seem to have no power to deliver us from present anxiety.

From George Matheson:

"And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude." And so there are secondary causes in the spiritual as well as in the natural world. Christ was here breaking the bread to the multitude, but He does not give it to the multitude directly. He puts it into the hands of the disciples and tells them to give it.

Lord, I would be the distributor of Thy bread to the famished crowd, the minister of Thy strength to the fainting multitude. I would take into my hands the bread which Thou hast broken, and in my turn I would break it anew. I would receive from Thee Thine own spirit of sacrifice—Thy life broken by love. I would receive from Thee Thine own human burden, the burden of sympathy with the wants and woes of man. I would receive from Thee Thy best, Thy divinest gift—the power and the will to give. Help me to give to others what Thou hast given to me.

Wednesday, 19th. *Matthew xvi. 1 to 12.* What a very wonderful fact in the life and ministry of Jesus is His power of suppressing the marvelous powers He possessed. He never used them save in the realm of the Divine wisdom and love. How easily He could have given a sign which would have startled and overwhelmed even them. It would have been wasted so far as the purpose of His life and ministry, the establishment of the Kingdom of heaven, was concerned. There is no waste in the economy of Jesus. His pearls are never cast before swine. If we have not received any manifestations of His power, the reason lies somewhere in our own nature. This accounts for the solemn word spoken to the disciples which they were so slow to comprehend, "Beware of the leaven of the Pharisees and Sadducees." Here again notice the blindness of these disciples. It really looks as though the two miracles of feeding had impressed them with the importance of taking "loaves" rather than with that of being with Christ. Thus do men put the emphasis in the wrong place.

From C. H. Spurgeon:

How foolish the disciples were, but how like we are to them! We seem to learn nothing. After years of experience, our Lord has to say, "Do ye not yet understand, neither remember?" Two stupendous miracles had not lifted those disciples to that plane of thought which is becoming

in believers; and after all our experiences and deliverances, we, alas, are much as they were. How our mind dwells on the bread which we are wanting, and how readily it forgets former times when all such wants were abundantly supplied. The many baskets which were so amply filled by former providences were the disciples' own share and store, and therefore they ought not to have forgotten the miraculous festivals. Even the empty baskets should have refreshed their memories, and reminded them of how they had twice been filled. If it were not for our wretched little faith and our reasoning among ourselves, the memory of our former deliverances would lift us beyond all tendency to mistrust our God.

O sacred Spirit, teach us, or we shall never learn! Make us wise, or we shall still continue in the folly of carnal reasoning!

Thursday, 20th. *Matthew xvi. 13 to 28.* A section of the very greatest importance. The King is rejected! The Kingdom is postponed! Here is the first hint of a new departure. All the principles and privileges of the Kingdom are to be embodied in a new society among men, the church. The creation of the new society is the outcome of the refusal of men to accept the King. That refusal will presently be culminated in the Cross. That Cross, then, is to be the way of the creation of the church. So He now begins to speak of His coming passion (v. 21). From this His loyal subjects shrink. They are as yet subjects of the King only. The wisdom and love of God are beyond their present comprehension, and they tremble and protest. Then comes the searching word to them. Members of the church, those who will follow Him henceforth during the period of His rejection, must in the necessity of the case do so by the way of the Cross. The best and only preparation is that they should deny self, and themselves go unto the place of crucifixion. From this time these men were amazed, and estranged, and followed afar, until at Pentecost they were baptized into a vital union with their Lord.

From F. B. Meyer:

"Have mercy on thee, Lord: this shall never be unto thee." (R. V.) Throughout His life these words were perpetually flung at the heart of Christ. Spare Thyself this hunger, the devil said in the wilderness, on the threshold of His public ministry; spare Thyself this agonizing death, he said again in the garden, on the eve of the crucifixion.

The cross was surrounded by voices that repeated the same words. They that passed it by wagged their heads, and said, "Thou that destroyest the temple and buildest it in three days, save thyself." The chief priests mocked Him, with the scribes and elders, and said, "Can he not save himself?" The soldiers also mocked Him, coming to Him, offering Him vinegar, and saying, "If thou art the king of the Jews, save thyself." And one of the malefactors which were hanged railed on Him, saying, "Art thou not the Christ? Save thyself and us." All these voices spoke after the methods of human wisdom.

How often are the same words addressed to us. "Pity thyself. Have mercy on your sensitive human nature; do not be too lavish with your money; give yourself a little more license." But it cannot be; you cannot save others and yourself as well. Those that would follow Jesus in His steps of redemptive help to mankind must deny themselves, take up the cross, and follow Him into rejection, shame, spitting, and the grave. They who have mercy on themselves will never show much to others, or receive much; but the merciful are blessed, because they obtain mercy.

Friday, 21st. *Matthew xvii. 1 to 13.* "After six days." Days of silence. No record have we of what transpired in those days. The strange declarations of the Cross have crushed the hearts of these men. Now, to three of their number, as special training for special work, is granted this wondrous vision of glory. There in the purity of heaven's unsullied splendor, they see their Lord, and hear Him talking with Moses and Elijah of the very subject which they had shunned. The true force and meaning of all this they did not comprehend until the Spirit came. That then the value of the experience was appreciated, is evident from Peter's reference to the vision (2 Peter i. 16-19). How constantly the experiences of a day seem to have no special value, which in after years prove to have been the most precious of a life-time. We never know all the facts concerning any given hour. God does, and in and through the present He is ever preparing and equipping us for the future. The day will come when we shall magnify Him for every step

of the way. Ought we not to do it now, by faith?

From Mark Guy Pearse:

There is a very common religious living which strengthens selfishness. It climbs the mountain top and there builds its tabernacle, sitting and singing its hymns about heaven, and perhaps crying deliciously over them. It cannot think how anybody can like to go down amongst those dreadful lepers and frightful demoniacs and outcast women and the noisy and vulgar people. Be quite sure that the highway of holiness does not lead us up there for a dwelling place. It takes us down into the market-place and teaches us to do our business there, honestly and generously, as we would be done by. It takes us into the lanes and byways of the city and teaches us to see in every want and every sorrow a claim upon our pity and our help. It takes us home and helps us to remember how the children feel, and to consider the neighbors and servants. This is what we are to set before us as the outcome of our faith and prayer, a gracious considerateness for other people. And that not as busybodies, much less as patrons, but with a simple, Christ-like brotherliness, a considerateness that does not only concern itself about men's souls and that which helps them heavenward, but which runs through all the commonest round and ways of the daily life. We are to carry such a sense of indebtedness to our dear Lord and Master that we shall always be trying to make opportunities and outlets to bless others; we are to live finding in all the daily intercourse with men a hundred fresh channels by which the Father's love may flow into their midst.

"I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes.

"Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate."

Saturday, 22nd. *Matthew xvii. 14 to 27.* Again what a contrast! There the mountain; now the valley. There glorified saints; here the lunatic. There the King in His heavenly glory; here His representatives baffled and beaten. And why? For lack of faith! Is it not high time that we solemnly asked our Lord why we cannot overtake and cast out the demons that vex our children, and curse society? The answer would be the same. "Because of your little faith." Not for lack of intellectual assent—though even that to-day seems in danger of vanishing—but for lack of that living faith which yields the whole being to His unquestioned control. Wherever there is such faith, even though small as a grain of mustard seed, the mountains become plains. Yet how glorious a thing it is that when need can find its way beyond the failing disciples to their Lord, He is never beaten or unable. With what quiet and Kingly majesty He accomplishes all we fail to do. That is the great comfort. The final issue of this fight with devils does not depend on us, but on Him.

From J. C. Ryle:

Our Lord's example in this case deserves the attention of all who profess and call themselves Christians. There is a deep wisdom in those five words, *"lest we should offend them."* They teach us plainly that there are matters in which Christ's people ought to sink their own opinions, and submit to requirements which they may not thoroughly approve, rather than give offence and "hinder the gospel of Christ." God's rights undoubtedly we ought never to give up; but we may sometimes safely give up our own. It may sound very fine and seem very heroic to be always standing out tenaciously for our *rights*. But it may well be doubted with such a passage as this, whether such tenacity is always wise, and shows the mind of Christ. There are occasions when it shows more grace in a Christian to submit than to resist.

Well would it be for the church and the world if these five words of our Lord were more studied, pondered and used! Who can tell the damage that is done to the cause of the gospel by morbid scrupulosity and conscientiousness, falsely so called? May we all remember the example of the great apostle of the Gentiles—"we suffer all things, lest we should hinder the gospel of Christ."

Sunday, 23rd. *Matthew xviii. 1 to 14.* What a sad state of heart was that which prompted this question! How absolutely opposed to the whole genius of the Master's teaching and example. He replies by an act, and a statement growing out of that act. The child in the midst was a revelation of the truly great character. When shall we all learn that the child character of simplicity, of trustfulness, of truth, is the character of greatness. One of the most blessed means of grace I know is

that of looking into the face of a sweet and innocent child, and hearing the Master say, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." To rob a child of its child character is to make it stumble, and the words of Jesus leave no room for doubt as to how such an act is held in abhorrence by God. The journey into the wilderness is a journey to restore childhood to a wanderer, for it is not the will of God that a "little one" should perish. The essential fact in the transformation Christ works is that He changes the great ones into little children.

From J. C. Ryle:

Would we know whether we are truly converted? Would we know the test by which we must try ourselves? The surest mark of true conversion is humility. If we have really received the Holy Ghost, we shall show it by a meek and child-like spirit. Like children, we shall think humbly of our own strength and wisdom and be very dependent on our Father in heaven. Like children, we shall not seek great things in this world; and having food and raiment and a Father's love, we shall be content. Truly this is a heart-searching test! It exposes the unsoundness of many a so-called conversion. It is easy to be a convert from one party to another party, from one sect to another sect, from one set of opinions to another set of opinions. Such conversions save no one's soul. What we all want is a conversion from pride to humility—from high thoughts of ourselves to lowly thoughts of ourselves—from self-conceit to self-abasement—from the mind of the Pharisee to the mind of the publican. A conversion of this kind we must experience, if we hope to be saved. These are the conversions that are wrought by the Holy Ghost.

Monday, 24th. *Matthew xviii. 15 to 35.* Out of the desire for greatness, with which our Lord has dealt, will spring actual trespass of one against another. With such trespass our Lord deals from the standpoint of the duty of the injured, and not of the one who inflicts the injury. 1. Tell him his fault. You have no right to ignore it, for so you injure the wrong-doer. 2. Failing this first method, take one or two others. 3. Failing that, tell it to the church. 4. Then if that fail, "let him be unto thee as a heathen man and a publican." What does that signify? That I am to despise and oppress him? Certainly not. The attitude of the Christian man toward a "heathen man and a publican" must be that of passionate desire to help and save. This is emphatically taught in the parable which answers Peter's question. It is in this connection that the Master utters the memorable words which contain the most perfect statement of true ecclesiastical polity. The gathering of souls in the name of Jesus constitutes the church which has authority to deal with the wrong doer. Then let it be noted the seat of authority is not in the fact of human agreement, but in that of the presence and lordship of Jesus.

From F. B. Meyer:

"Go and tell him his fault between thee and him alone."

"Where is thy brother, child?"

"I do not know, Lord; I have not seen or spoken to him these many days; and, as far as I am concerned, I would not mind if I never saw him again; he is as good as lost to me."

"Hast thou wronged him, that this gulf has yawned between you? Remember that I said, if on coming to the altar, thou shouldst remember that thy brother hath some complaint against thee, thou wert to leave thy gift, and seek to be reconciled; then return and offer thy gift."

"Yes, Lord, I remember well. But that is not the case now; my brother has nothing against me; he is in the wrong, not I; he has trespassed against me, not I against him. It is therefore for him to come to me, not for me to go to him."

"Is it likely that he will come to thee?"

"I do not think it is, Lord. He is not one of Thy disciples; and it is most unlikely that he will ever cross my threshold to apologize and ask forgiveness."

"Then thou must go to him, and tell him his fault between thee and him alone, and do thy best to win him back."

"But I think he is most likely to put the wrong construction on my going, and to account that I feel myself in the wrong."

"Thou art thy brother's keeper, and thou must win him out of his fault, and loveless-ness, and wandering. He is drifting away—not from thee only, but from Me. I know that he was in the wrong at first; but thou art in the wrong now, and thou must go and tell him his fault, and try to win him back."

Tuesday, 25th. *Matthew xix. 1 to 12.* The Pharisees approach Him with a question, seeking His opinion concerning divorce. The force of His reply is in the

words *from the beginning.* He had no opinions apart from the will and intention of God. As God willed, so let it be! "Why did Moses then command?" His answer is a contradiction of their main position. "Moses.... *suffered.*" He did not command, but because of the hardness of heart of the people, he suffered. In the light of these words of Jesus what dignity and sacredness is conferred on true marriage, and how zealously therefore the subjects of the King should guard that relationship against all the attacks of infidelity and impurity. Marriage, not celibacy, is the law of life, yet the Master recognizes that celibacy will be the condition of some, and does not condemn it when it arises from one of three causes, the necessity of birth, the action of men, the voluntary act for the sake of the Kingdom of heaven. This is a dark saying not intended for all, as the words of Jesus indicate.

From F. B. Meyer:

"Moses, because of the hardness of your hearts, suffered you . . . . ."

This is a very profound principle, which is of immense value in dealing with Scripture. There were certain precepts and commands given to Israel, which are not of lasting obligation, because they were stages in their moral discipline and education. It would have been impossible to lift them up suddenly from the degradation into which they had sunk in Egypt, to the glorious levels of Isaiah or the Sermon on the Mount; so God's dealings with them were graduated and progressive.

Such were the regulations about a plurality of wives, the keeping of bond-slaves, the treatment of captives, the destruction of their foes. With respect to these, our Lord says, Moses interposed a parenthesis of legislation, which was a stage higher than anything known among the surrounding nations, though it was not God's normal or original code.

What was true of Israel is true of us. We do not realize, in the first stage of our redemption, all that is included in the word "sin." We are like men enveloped in morning mist, which permits them to descry only the bolder outlines of the cliffs around them, but as yet veils the minuter eminences or depressions. As the mist clears, surrounding objects become ever more distinctly defined: so that as we know more of God, we know ourselves better and realize what sin is, and come to see it where we had never guessed its presence. Thus we condemn to-day what we permitted five years ago.

Wednesday, 26th. *Matthew xix. 13 to 15.* It is beautifully fitting that having reiterated the irrevocable divine law relating to marriage, thus emphasizing the value of family life, He should now show His direct and wonderful interest in and tenderness towards the children. The word "such" does not primarily refer in this place to the child character, but to children, and so the Master that day claimed all child-life as belonging to His kingdom. Shall we not appropriate with eager gladness this statement of the King with regard to our bairns? They are to be ever looked upon as His, and our right in them is the high and holy privilege of training them for Him. We too may bring them to Him, that His hands may be placed on them, and with this difference, that in these days of His unlocalized presence He will not depart after He has blessed them, but abide with them always, folding them to His bosom, and shielding them from the ravening wolves. The best thing we can do for the little ones is to make them familiar with the Master.

From J. C. Ryle:

Let us draw from these verses encouragement to attempt great things in the religious instruction of children. Let us begin from their earliest years to deal with them as having souls to be lost, or saved, and strive to bring them to Christ. Let us make them acquainted with the Bible as soon as they can understand anything. Let us pray with them, and pray for them, and teach them to pray for themselves. We may rest assured that Jesus looks with pleasure on such endeavors, and is ready to bless them. We may rest assured that such endeavors are not in vain. The seed sown in infancy, is often found after many days. Happy is that church whose infant members are cared for as much as the oldest communicants. The blessing of Him Who was crucified will surely be on that church. He put His hands on little children. He prayed for them.

Thursday, 27th. *Matthew xix. 16 to 30.* The picture of this young man would be perfect to any but the clear vision of Christ. Yet the words of the Master prove that He saw the imperfections; and moreover they suggest that the young man was also con-

scious thereof, "If thou wouldst be perfect." This man of splendid record who could look into the face of Jesus and say he had observed all the enumerated commandments, was yet conscious of imperfection. He did not, however, understand wherein lay the failure. Christ clearly saw and immediately answered. What was the lack? Poverty? Assuredly not. Something far deeper than that, it was the element of control. All his life, even his purity had been for self-pleasing. "Follow me" is the Master's supreme word to him. Submit, obey, follow! And then with rare skill the Lord sets His mark on the supremest thing hitherto in his life, and that which is his greatest hindrance—his wealth. "He went away sorrowful." Yet "Jesus . . . . loved him." One often wonders whether he was ever afterwards ready to pay the price of perfection. That is a beautiful legend which connects him with Lazarus.

From W. Rudder:

"Go and sell all that thou hast, and give to the poor." What did our Lord mean by this reply? Did He mean that the mere giving up of his wealth to the poor would make this man acceptable with God? Certainly not. The cattle on a thousand hills are His. He asks no sacrifice from human hands. Man can give Him nothing that is not His already. This, therefore, could not have been His meaning. Did He, then, mean that the voluntary poverty caused by the distribution of his wealth would render him meritorious with God? Poverty in itself is no more a merit than riches. To this question, therefore, we must say, as to the other, certainly not.

Well, then, what did He mean? Evidently this: that whatever may be our moral excellence; however exactly we may fulfill the law toward our neighbor; unless there is besides this and behind all this and originating all this, an ardent love of God—a love fulfilling the first and great commandment, and fastening upon God with all the heart and soul and mind; a love born of faith, and yet increasing faith —unless there is such a love as this seated on the very throne of our being, originating all our motives and our acts; making our purpose not expediency, but the glory of God; causing us to be ready if need be to sell all that we have—unless there is such a love ruling in our hearts, our moral excellences, however great, are, in the sight of God, of no account. This unquestionably was His meaning; this was the doctrine which He designed to teach.

Friday, 28th. *Matthew xx. 1 to 16.* One great principle of rewards is laid down in this parable. It is, that they will be given, not according to length or amount of service, but according to fidelity to opportunities. The men at the eleventh hour had had no previous invitation, "no man has hired us" (v. 7). It would be unfair to the parable, and the purpose of the Master therein, to make any wider application. It is not that every worker will eventually have a like reward, but that fidelity, whether in matters that seem to us great or small, will be equally rewarded. There are thousands to-day still idly standing in the afternoon who were called into the vineyard in the morning, but they did not respond. What will the King have to say to such? The saddest fact of all is that too often it is these indolent idlers who are loudest in their criticisms of the workers. Surely their judgment will be doubled, that of personal infidelity and censoriousness.

From Marcus Dods:

One hour of trustful, humble service is of greater value to God than a life-time of calculating industry and self-regarding zeal. A gift that is reckoned by thousands of pounds, an ecclesiastical endowment that makes a noise through a whole generation, a busy, unflagging, obtrusive zeal which makes itself seen and felt throughout a whole land, these things make a great impression upon men—and it is well if they do not make a great impression on the parties themselves who do them, and prompt them inwardly to say, "What shall we have therefore?"—but they make no impression upon God unless animated by a really devoted spirit. While men are applauding the great workers who ostentatiously wipe the sweat from their brows and pant so that you can hear them across the whole field, God is regarding an unnoticed worker, who feels he is doing little, who is ashamed that anyone should see his work, who bitterly regrets he can do no more, who could not name a coin small enough to pay him, but who is perfectly sure that the Master he serves is well worth serving. It is thus that the first becomes last and the last first.